

Prof. Willis J. Beecher on The Old and the New Tradition of the Bible  
College Girls in the Orient Sargent's Painting of the Dogma of the Redemption

LIBRARY OF THE  
UNION  
THEOLOGICAL SEMINARY,  
NEW YORK

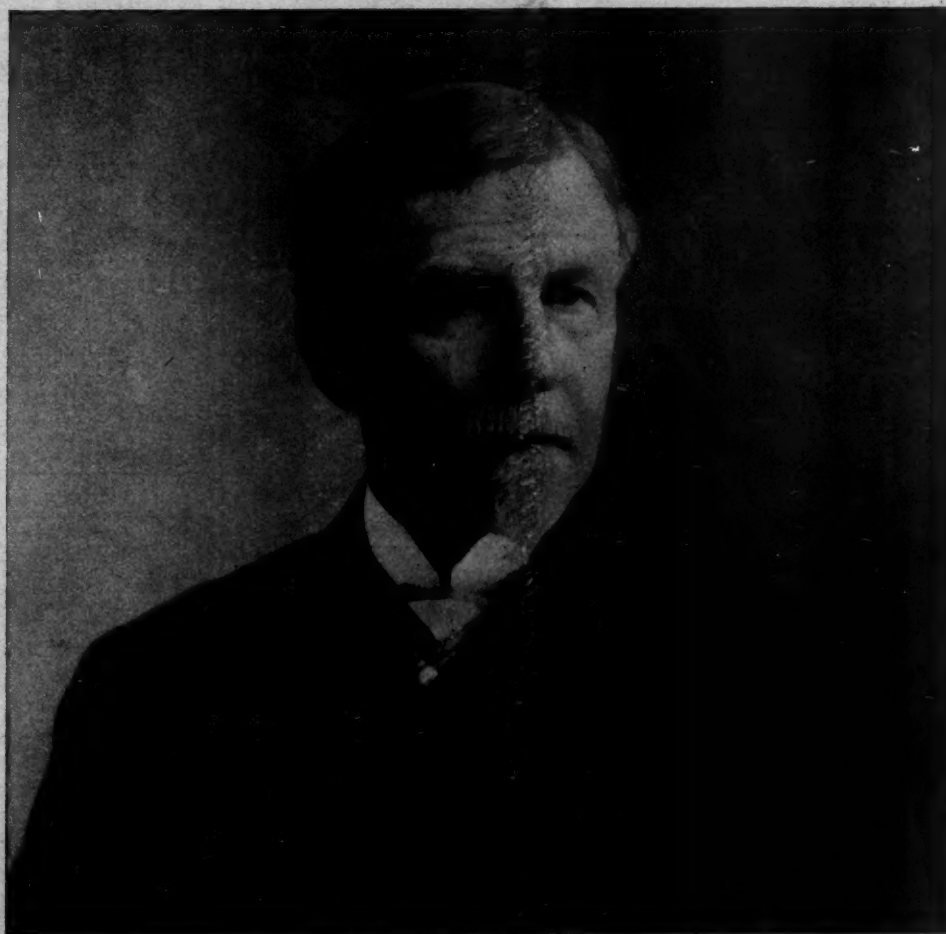
# THE CHRISTIAN WORLD THE CONGREGATIONALIST

Library of the Union Theological Seminary  
750 Park Ave.  
New York  
first  
of the month  
number

Volume LXXXVIII

7 March 1903

Number 10



REV. JAMES S. DENNIS, D.D.

Author of *Christian Missions and Social Progress*

Boston

The Pilgrim Press

Chicago

Copyright 1903 by Cong. S. S. & Pub. Soc. Trademark Registered

Price 10 cts

## Our Benevolent Societies

**WOMAN'S BOARD OF MISSIONS**, Room 704, Congregational House, Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 609 Congregational House, Rev. Joshua Cobb, Secretary, Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room 807, Congregational House, Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston, Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent, Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**, Aids in building churches and parsonages, Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 105 East 22d St., New York, N. Y.; Rev. C. H. Taintor, 151 Washington St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wilkoff, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

**BOARD OF MINISTERIAL AID**, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

**THE CONGREGATIONAL CHURCH UNION of Boston and vicinity** (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Townsland St., Boston.

**BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827, President, Rev. Alexander McKensie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. C. F. Osborne, successor to Barna S. Snow, Boston, Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

**THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston** (auxiliary to the Boston Seaman's Friend Society), Room 601 Congregational House, Boston. Annual membership \$1.00. Life membership \$20.00. President, Mr. Walter Eia, 13 Ash St., Cambridge, Mass.; Treasurer, Miss Grace Soren, 19 Greenville St., Roxbury, Mass.; Corresponding Secretary, Mrs. Edward S. Chapin, 97 Lake View Avenue, Cambridge; Clerk, Miss Fannie L. Vose, Highland Street, Milton, Mass.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**CONGREGATIONAL EDUCATION SOCIETY** (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tead, Corresponding Secretary; S. F. Wilkins, Treasurer. Offices 618, 618 Congregational House, Boston; 151 Washington St., Chicago, Ill.

**THE AMERICAN MISSIONARY ASSOCIATION**, Fourth Avenue and Twenty-second Street, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 618 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY**, Fourth Ave. and 22d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., and Rev. Washington Choate, D. D., Corresponding Secretaries, to whom all correspondence on other matters relating to the National Society should be sent.

**THE NATIONAL COUNCIL MINISTERIAL RELIEF FUND** (under the management of the Trustees of the National Council). Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Simason, D. D., New York; Secretary, Rev. Wm. A. Rice, D. D., Congregational Rooms, Fourth Ave. and 22d St., New York; Treasurer, Rev. Samuel B. Forbes, 308 Wethersfield Ave., Hartford, Ct.

**THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY**, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The **Missionary Department**, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The **Business Department**, in charge of the Business Manager, and known in the trade as the **Pilgrim Press**, publishes the *Congregationalist* and *Christian World*, the *Pilgrim Series of Lesson Helps* and Sunday school papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

## DO IT

decide on the new hymn book for your Sunday School until you have seen either

**YOUNG PEOPLE'S SONGS OF PRAISE**

OR **GEMS OF SONG**.

Both new, and 25 cents each.

Returnable copies for examination mailed free.

THE BIGLOW & MAIN CO., New York & Chicago.

For Sale by Cong. S. S. & Pub. Society, Boston and Chicago

**BEECHER'S** All the important works of the great preacher are now issued by

**BOOKS**

BOSTON The Pilgrim Press CHICAGO

"The way to get cheerful is to smile when you feel bad, to think about somebody else's headache when yer own is 'most bustin', to keep on believin' the sun is a-shinin' when the clouds is thick enough to out."—Mrs. Wiggs in "Lovey Mary."

# LOVEY MARY



LOVEY MARY AND MRS. WIGGS.

The New Book  
by the Author of

## MRS. WIGGS OF THE CABBAGE PATCH

Every reader of "Mrs. Wiggs" (and they number hundreds of thousands) wants this new book by the same author. Mrs. Wiggs is one of the characters—and she is as delightfully cheering as ever.

This is the kind of book that makes the world better for its being. Beautifully illustrated. Sold everywhere. Sent by the publishers, postpaid, on receipt of price, \$1.00.

The Century Co., Union Square,  
NEW YORK.

## Explorations in Bible Lands During the Nineteenth Century.

PROF. H. V. HILPRECHT, Ph. D., D.D., LL.D.

General Editor and Author of

"The Resurrection of Assyria and Babylon,"



Early Terracotta Relief, Nuffar.

which contains the first comprehensive account of the recent excavations in Babylonia by the University of Pennsylvania, including the finding of the great Temple Library at Nippur which has been pronounced "One of the most far-reaching Assyriological discoveries of the whole last century."

Licentiate Dr. J. Benzinger, University of Berlin, writes on "Palestine."

Prof. Dr. Fritz Hommel, University of Munich, is the author of "Arable."

Prof. Dr. George Steindorff, University of Leipzig, furnishes the chapter on "Egypt."

Prof. Dr. P. Jensen, Univ. of Marburg, concludes with an essay on "The Hittites."

1 vol., octavo, buckram cloth, nearly 900 pages, 200 illustrations, 4 maps, \$3.00 Net.

Postage 40 cents extra.

For sale by booksellers generally.

A. J. HOLMAN & CO., Publishers, Phila., Pa.

## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

The Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

**AMERICAN SEAMAN'S FRIEND SOCIETY**, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.

Rev. W. C. STITT, Secretary.

W. HALL BOPES, Treasurer.

## Subscribers' Wants

A Country Church in Kansas, having a large opportunity for outstation work, is in need of a small portable organ. Address Mr. A. H. Goddard, Alton, Kan.

Wanted, to invest \$5,000 and services in an established and paying business. Best references given and required. Address A. B. C. O., care The Congregationalist, Boston.

A Congregational Minister, needing for a time employment that will give more outdoor life, would serve as companion for a tour abroad or an extended camping trip through the Rocky Mountains, with which he is familiar. Address Houghton 10, care The Congregationalist, Boston, Mass.

A Young Pastor of experience, now doing special university work, will accept a small charge. Light pastoral work attended to. Must be within 50 miles of New Haven, Ct. Address "Clericus" 10, care The Congregationalist, Boston, Mass.

Decision Cards. 100 neat cards for Decision Sunday (like form described in article "An Open Door Conquest," Feb. 21) will be sent to any address, postpaid, for 30 cts. Leading pastors say, "I like your Decision Card." "Best form I have seen," etc. No copyright. Use them for Lenten Season. F. T. Rouse, Appleton, Wis.

## THE FISK TEACHERS' AGENCIES.

4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.; Washington; Chicago; Minneapolis; San Francisco; Los Angeles. Manual Free. EVERETT O. FISK & Co.

## MAINE, BANGOR. BANGOR THEOLOGICAL SEMINARY.

Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Thursday, Sept. 4, 1908, 9 A. M. For Catalogue or further information apply to Prof. C. A. BECKWITH, Bangor, Me.

## MASSACHUSETTS, WABAN. WABAN SCHOOL, WABAN.

A superior school for thirty boys.

J. H. PILLBURY, A. M., Principal.

## MISS FARWELL'S

College Preparatory Classes and Home School for Little Girls—Oct. 1 to June 3. Terms reasonable. Summer Home and Camp for Girls, June 11 to Sept. 1, 1908. \$135.

WELLS RIVER, VERMONT.

## Boothby Surgical Hospital

Training School for Nurses

Wishing to enlarge our Training School at once we will consider applicants who wish to enter for our two and one-half year course.

Application blanks will be sent on request. Address Superintendent of Nurses

1 & 3 Worcester Square, Boston

## DIVINITY SCHOOL

Harvard University

For the year 1908-1909 two Resident (Williams) Fellowships of \$400 each are offered to graduates of Theological Schools who intend to devote themselves to the Christian Ministry. These Fellowships are designed to encourage advanced theological work of a high order. Applications accompanied by testimonials and specimens of work must be made before April 1st, 1908, on special blanks to be obtained of ROBERT S. MORISON, Secretary of the Faculty, Cambridge, Mass.



## Contents 7 March 1903

<b>EDITORIAL:</b>	
Event and Comment	329
The Country Slum	332
Declining Doctrinal Divisions	332
Democracy in Education	332
"A Truce of God"	333
Christ's Service: and Ours	333
In Brief	333
<b>CONTRIBUTIONS:</b>	
From Day to Day. Allen Chesterfield	334
Two Striking Voices at the Chicago Convention.	
Dr. A. A. Berle	335
The Old Tradition and the New. Prof. Willis J. Beecher	336
The Annie Laurie Mine. XIII. Rev. D. N. Beach	338
Happenings in Washington. Lillian Camp Whitteley	340
College Girls of the Orient. Hester D. Jenkins	343
A Missionary Workshop and Its Chief Workman.	
Howard A. Bridgman	345
Midwinter Holidays in an Alpine Valley. Rev. Edward D. Eaton, D. D.	347
One Woman's Service in Behalf of Thousands of Orphans. Ruth A. Benedict	348
Sargent's Redemption. Estelle M. Hurll	351
<b>HOME:</b>	
Rest Where You Are—poem. Charles F. Cleaves	353
Other People's Economies	353
Roundabout to Ezekiel's Watchtower. Lucy Elliott Keeler	353
For a Grave—selected poem	354
Winning and Keeping a Boy's Friendship. Prudence Pepper	354
Care of Eyeglasses—selection	354
A Game with Bubbles—selection	354
Laughable Definitions—selection	354
Closet and Altar	354
Kamatu San and Elizabeth Ann—poem. Nora Archibald Smith	355
THE SUNDAY SCHOOL—Lesson for March 22	358
FOR ENDEAVORERS—Topic for March 15-21	341
THE DAILY PORTION—March 8-14	358
THE CHURCH PRAYER MEETING—Topic for March 8-14	361
Editorial Comment	333
<b>LITERATURE</b>	
Bits from New Books	357
<b>CONNECTICUT:</b>	
Christian Work in the City of Clocks	359
From New London	359
A Modern Miracle	359
<b>IN VARIOUS FIELDS:</b>	
Eastern Washington	341
Diamond Jubilee at Barre, Mass.	342
A Church Built for and by the People	349
From Worcester	362
Ordained in Worcester South	366
<b>LETTERS:</b>	
In and Around Chicago	342
In and Around New York	342
In and Around Boston	364
<b>MISCELLANEOUS:</b>	
Woman's Board Friday Meeting	334
Christian News from Everywhere	341
A Significant Movement	341
Home Missionary Fund	342
Andover's New Professor	346
Our Readers' Forum	346
Meetings and Events to Come	360
Marriages and Deaths	360
Lenten Programs	361
The Month in Canada	362
February Club Meetings	363
Education	365
Biographical	365
Record of the Week	366
Letter from Scotland	367
Monthly Missionary Service for March	367

## THE CONGREGATIONALIST

and Christian World

Copyright 1903 Congregational Sunday School and Publishing Society. All rights reserved

## SUCCEEDING

The Recorder founded 1816: The Congregationalist, 1848  
Published every Saturday at 14 Beacon Street, Boston.ADVERTISING RATES.—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract.  
READING NOTICES, headed nonpareil, 50 cents per line, each insertion, set.Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10  
IF PAYMENT IS DELAYED, \$3.50 PER YEAR  
Single Copy, Ten Cents  
ONE OLD AND ONE NEW SUBSCRIPTION, \$5  
OTHER CLUBS, UNDER SPECIAL CONDITIONS, \$3

## The Pilgrim Press

Boston and Chicago

J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd

## THE LATEST NEW BOOKS

## Published this Week

## Mr. ZANGWILL'S new book

## The Grey Wig

Illustrates the characteristic range of pathos, humor, keen sarcasm and wit of a writer who holds a curiously individual place in English literature.

By ISRAEL ZANGWILL, author of "Children of the Ghetto," etc. Cloth, \$1.50.

## Mr. LAWSON'S new novel

## From the Unvarying Star

A novel of a country parish with touches of such tragedy as now and then underlies the quiet of country life; a passionate love story on a spiritual level which suggests George MacDonald's "Annals of a Quiet Neighborhood."

By ELSWORTH LAWSON, author of "Euphrosyne and Her Golden Book."

Cloth, \$1.50.

## GERTRUDE ATHERTON'S selection of A Few of Hamilton's Letters

Including his description of the great West Indian Hurricane of 1772, and other papers of great interest to readers of the masterly delineation in "The Conqueror."

Selected by GERTRUDE ATHERTON, author of "The Conqueror," etc.

Cloth, \$1.50 net (postage 13 cts.)

## Mrs. ELY'S charming book on

## A Woman's Hardy Garden

"By the wisest and most winning teacher of the fascinating art of gardening that we have met in modern print."—The New York Tribune.

By HELENA RUTHERFURD ELY. Second edition in press. Cloth, profusely illustrated. \$1.75 net (postage 13 cts.)

## CARL HILTY'S Essays translated by Prof. F. G. Peabody

## Happiness: Essays on the Meaning of Life.

An amazingly successful attempt to interpret with engaging directness the modern world to the end of achieving a happy, rational and useful life."

Cloth, 16mo. \$1.25 net (postage 7 cts.)

## Mr. BROOKS' full and fair study of

## The Social Unrest

"No one interested in industrial problems can afford to miss it."

By JOHN GRAHAM BROOKS. Second edition in press.

Cloth, \$1.50 net (postage 13 cts.)

## Prof. PATTEN'S new book on

## Heredity and Social Progress

Does progress come by strengthening the strong or helping the weak? Is one of the issues discussed here by the author of "The Theory of Prosperity," etc.

By SIMON N. PATTEN, University of Pennsylvania.

Cloth, 12mo. \$1.25 net (postage 9 cts.)

## Mr. MERRIAM'S history of

## American Political Theories

A description and analysis of the characteristic types of political theory that have from time to time been dominant in American political life.

By C. EDWARD MERRIAM, Ph. D., associate in Political Science, Chicago University.

Cloth, 12mo. \$1.50 net (postage 11 cts.)

## Prof. WARD'S new work entitled

## Pure Sociology

Is a treatise in which with customary originality and boldness he discusses the origin and spontaneous development of society.

By LESTER F. WARD, Columbian University, Washington, D. C.

Cloth, 8vo. \$4.00 net (postage 26 cts.)

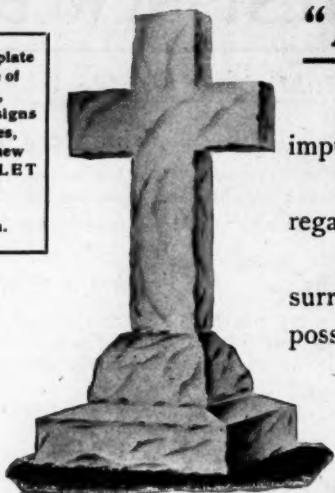
On net books ordered from the publisher carriage is an extra charge; for sale by all dealers at net rates.

Published by THE MACMILLAN COMPANY, 66 Fifth Avenue, New York

WANTED A responsible lady in every town to represent FLOREAL LIFE. Liberal terms to efficient workers. Address Floreal Life Pub. Co., 812 Walnut Street, Philadelphia.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

If you contemplate the purchase of memorials, write us for designs and estimates, also for our new FREE BOOKLET full of valuable information.



## **"ALL THINGS CONSIDERED."**

A monument is not a thing to be erected impulsively or at hap-hazard.

Many considerations have to be carefully regarded.

Among these are the location of the lot, its surroundings, and its size; the provision for future possible inscriptions; materials; cost, etc., etc.

When you address us about the memorial which you propose to raise, therefore, you enable us to bring to bear upon your own particular problem all that we have learned in

a lifetime of work and of study respecting monuments and how to design, build, and locate them.

And yet you only pay us for materials and labor—the remainder is yours freely.

All our work is guaranteed, **no charge** being made if not strictly according to contract.

**THOMAS & MILLER, Quincy, Mass., U. S. A.**

Leading Manufacturers and Designers of High-Grade Monumental Work.

## **FOR EARLY PUBLICATION**

—IN—

## **The Congregationalist and Christian World**

**THE AMERICANIZATION OF INDIA**, by Rev. J. P. JONES, D. D., missionary of the American Board.

**FINDING A MINISTER**, by Pres. W. DE W. HYDE of Bowdoin College.

**NEW STORIES OF THE FIRST EASTER**, by Prof. GEORGE H. GILBERT.

**JOHN WESLEY AND THE WESLEYAN MOVEMENT**, by Prof. CHARLES J. LITTLE of Northwestern University.

**RALPH WALDO EMERSON FROM THE ENGLISH POINT OF VIEW**, by Rev. J. MORGAN GIBBON, pastor of Stamford Hill Church, London.

**HOW THE METHODISTS RAISED THEIR TWENTY MILLIONS**, by Rev. EDWARD M. MILLS, D. D., Manager of the Campaign.

**PROTESTANT MISSIONARY EFFORT IN THE PHILIPPINES**, by ELIJAH W. HALFORD, Paymaster U. S. Army, Manila.

**INTER-URBAN CHRISTIANITY**, by Rev. EVERETT D. BURR of Newton.

**THE MINISTRY—AN APPEAL TO COLLEGE MEN**, by Pres. C. F. THWING, D. D., of Western Reserve University.

**WHAT SHALL WE DO WITH MIRACLES**, by Prof. IRVING F. WOOD, Smith College.

**CHARACTER SKETCHES OF ESTELLE M. REEL**, Government Superintendent of Indian Schools, and of ISABELLA BIRD BISHOP, the Famous Traveler.

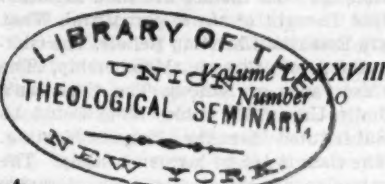
**THE MORAL EFFECT OF APARTMENT HOUSE LIVING**, by LILLIAN W. BETTS.



# THE CONGREGATIONALIST

Saturday  
7 March 1903

and Christian World



## Event and Comment

### Our Portrait

Our *Christian World* gallery of portraits embraces already no less than a score of eminent men whose faces, in the course of the last two years and a half, have appeared on the cover of our special monthly numbers. The list includes such prominent preachers as Drs. Gladden and Lorimer, educators like Presidents Tucker and King, Professors Fisher and Clarke, ecclesiastical administrators like Bishops Potter and Vincent, missionary statesmen like Bishops Thornburn and Dr. George Washburn, aggressive Christian leaders like Mr. Meyer and Mr. Mott, and distinguished laymen like Sir George Williams and General Howard. To this notable company we are glad this week to add the portrait of Rev. James S. Dennis, D. D. His work is that of a missionary specialist, in which calling he stands perhaps without a peer. He has enriched the church with volumes of great worth. He has studied missions from the distinctively modern point of view and without underrating the advantage which the Christian gospel brings to the individual, he has proved convincingly that its results in a reconstructed social order are immense and far reaching. The Church universal owes much to him. May he be spared long to serve it in his peculiar way. On page 345 will be found a description of Dr. Dennis's New York workshop.

### The Uses of Lent

The Lenten season again presents its peculiar opportunities for purifying and deepening our spiritual lives through bringing them into contact with Jesus Christ. Fastings, vigils, ceremonials, a multiplying of religious meetings, are incidental rather than essential to its proper observance. Through the Christian ages many followers of our Lord have found these accessories of the season stimulating to piety. But any disciple may make the Lenten time serviceable to his growth in grace simply by thinking more often and lovingly of his Saviour and particularly by calling to mind the incidents and experiences of those significant last days in his earthly career. No one can follow him from point to point as he makes his sorrowful way into the shadows and emerges thence into the glory of the resurrection morning without feeling fresh sorrow for sin and a deeper longing for Christlikeness of character. We are glad that so many of our churches are observing this season by special services. They are not essential, as we have already said, to the keeping of a true Lent, but in these hurrying days people need to be called apart for meditation and fresh

consecration. A letter just at hand from a prominent pastor in a city of the interior contains these words: "We have observed the Lenten season in a simple way for twelve years and never has the time passed without direct and special results. Several times in that period we have had more than fifty additions at our May communion. We never hold any extra services except in Holy Week, but we shape the entire work of the year so that it all comes quietly and steadily to a climax at that time and the influence on the life of the church is simply invaluable."

### A Large Y. M. C. A. Proposition

When the Boston Y. M. C. A., about twenty years ago, moved into its handsome new building on the Back Bay, the structure seemed more than adequate for many years to come. But so rapid has been the growth of the organization that a new central building is imperatively demanded, and already steps are being taken to erect a large modern thoroughly equipped structure, with as ample provision for various lines of work as are to be found in any similar edifice the country over. The appeal which Pres. Arthur S. Johnson and Sec. George W. Melhaffey are now sending out carries its own convincing argument. They ask for funds amounting to \$1,000,000 for initiating the Forward Movement and more than \$3,000,000 for thoroughly establishing and promoting no less than eighteen different departments of work. The amount for each enterprise is specified in each case. The association intends to enter more adequately all the newer fields into which the organization throughout the country has of late been moving. It asks, for instance, for college association buildings, for a building for colored young men, for several buildings for railroad men and one or two for the army and navy departments. Such an elaborate scheme indicates a general policy far-reaching and aggressive. Apparently the Boston Y. M. C. A. is on the eve of a great advance, and we trust it will not look in vain to its natural supporters for the sympathy and aid which it needs.

### The President on Methodism and Its Pioneers

To celebrate adequately the completion of its Twentieth Century Thank Offering Fund of \$20,000,000 the Methodist Episcopal Church officials and communicants held a mass meeting in Carnegie Hall, New York city, last week, at which the President of the United States was the "star"

speaker. The robust, militant qualities of the old-time Methodist pioneers, and John Wesley's broad policy of including the good things of life in his conception of a practical, working Christianity appealed to the President. He rose to a higher plane of eloquence and discriminating praise than he sometimes has touched, for instance, at the Ecumenical Missionary Conference, where both ex-President Harrison and President McKinley excelled him. All that the President said in praise of the Methodist pioneers, heralds of Christianity and civilization to virgin territories, applies with essential truth to the home missionaries of every sect today. His speech can be circulated properly by any home missionary society in the country.

### The Function of the Christian Pioneer Today

Broadly speaking, of course, as the President says, the pioneer days are over, but it is not true when specific territories and areas are considered. Read in the March *Century* the series of articles on The Great Northwest, The Gateway of the Nations, and The Coming Race in America, and you will know that now as formerly Europe is pouring in upon us pioneers who will seek out lands not only in the West but in the older East, and to whom the Methodist and all other Protestant churches must send, as of old, preachers of the gospel, rugged in their faith, simple in their modes of living, dauntless in their courage and their willingness to endure privations. Vast as are the changes in society man in essence remains the same, and the appeal to the Christian Church today is as strong as ever it was. As the President said:

In the century opening the play of the infinitely far-reaching forces and tendencies which go to make up our social system bids fair to be even fiercer in its activity than in the century which has just closed. If during this century the men of high and fine moral sense show themselves weaklings; if they possess only that cloistered virtue which shrinks shuddering from contact with the raw facts of actual life; if they dare not go down into the hurly-burly where the men of might contend for the mastery; if they stand aside from the pressure and conflict; then as surely as the sun rises and sets all of our great material progress, all the multiplication of the physical agencies which tend for our comfort and enjoyment, will go for naught and our civilization will become a brutal sham and mockery.

### Free Speech on Vital Themes

The decline of the prayer meeting is in part due to the fact that in many instances church members have little of mutual interest to talk or pray about

that seems to be appropriate to such a meeting. Their religious experience is not new, or if it is, it is not what they feel free to mention. In a church whose prayer meeting attendance has become quite small a topic class was started some time ago. Its themes are such as these: Our Thought of the Supernatural, What are Essential Christian Beliefs, The Obligations of Church Membership, The Observance of Sunday, The Christian's Daily Use of the Bible, What Could be Substituted for the Prayer Meeting. The class is led by laymen usually. The attendance is large. An eager interest is manifested. The chief task of the leader is to see that members have a fair chance to speak, as nearly every one desires to take part. The utmost frankness is encouraged, and to this no doubt much of the attraction of the class is due. It was supposed that a good deal of radical expression would come out. But with it have come revelations of personal Christian experience, of struggles with doubt and of high attainment of Christian life, which have drawn the members of the church closer together until they have a new idea of "the brotherhood" which characterized the primitive church. If Christians would speak to one another freely in the prayer meeting concerning the subjects they are thinking about, some of the old-time formalism might disappear, and some rather startling statements might be made. But it would be better for the church if thoughts as yet unspoken were to be brought to the light, while Christians would better understand one another and make greater progress toward knowledge of the truth.

#### The English Education Act

The *British Weekly* is still strenuously appealing for out and out resistance to the recently passed Education Act. But it is evident that while many individual Nonconformists and many Free Church councils will take this position, others hesitate at defiance of the law if by any other way their ends may be gained. Thus at a recent large conference of educational officials of England and Wales held in London, including such vigorous opponents of the Education Act as Rev. Dr. John Clifford and Mr. Lloyd-George, M. P., the following instruction to educational authorities was passed by a vote of 106 to 36,

not to provide out of the rates any increased expenditure on sectarian schools, except in cases where the trustees agree to appoint one-half of the foundation managers from persons selected by the local authority, where the managers agree to appoint teachers selected by the local authority without reference to any sectarian test or qualification, and where the teachers are not required to give instruction in any distinctively sectarian dogma.

Commenting upon this the *British Weekly* says: "We have no faith in the councils mutilating the act in order to save individual Nonconformists from the necessity of resisting the rate. Nonconformists ask for no such escape. Let the law take its course and become visible in all its enormity, and we have faith enough in the English people to believe that it will not last long." The *Christian World*, which has no sympathy with refusal to pay rates and ignoring the law, nevertheless cannot accept the policy outlined in the above resolution.

#### Is Certainty Touching the Future Life Possible

F. W. H. Myers' *Human Personality and Its Survival of Bodily Death*, recently issued, place the whole subject of spiritualism and the preservation of human personality after death on a plane of discussion from the scientific standpoint not hitherto known. In both there is that careful weighing of the worth of the "subliminal consciousness" to which readers of Prof. William James have been invited to give credence. The revelations of dual personality, of thought transference, found notably in the cases of Stanton Moses, in England, and Mrs. Piper, in the United States, along with other data gathered by the Society of Psychical Research, led Myers (now dead) to say that "in consequence of the new evidence, all reasonable men a century hence will believe the resurrection of Christ, whereas, in default of the new evidence, no reasonable man a century hence would have believed it." In short, to quote the *Christian World* of London, Mr. Myers was sure "that there now exists an incipient method of getting at this divine knowledge with the same certainty, the same calm assurance, with which we make our steady progress in this knowledge of earthly things."

#### A Test of Christ's Supremacy

The Thursday morning lectures at the City Temple, London, have long been one of the noted features of the great city. It was supposed that the secret of their success was the lecturer, Dr. Joseph Parker. But they have never been more fully attended than since his death. It has been shown that a great theme, and a genuine gospel under the leadership of a man whose head and heart are filled with them will command attention in the center of the city in the busiest hour of a week day. Recently the preacher, Rev. R. J. Campbell, took for his subject Christianity and the Social Order. The temple was thronged, even the pulpit seats being occupied. Mr. Campbell described the rise of great corporations working the extinction of the small employer, and the growth of the trade unions with their tendency to tyrannize over individual workmen, to reduce the most competent to the level of the least valuable, to victimize the public by restricting the output and lowering the level of the national efficiency. He sketched the effects of the separation of classes and the poverty so inadequately relieved by charity. He pointed out the danger of the church's getting out of touch with the people, showing that many working men revered Jesus Christ but distrusted those who claimed to represent him. When he came to speak of the remedies for evil conditions, while he had specific suggestions to offer, they all sprang from one source, the teaching of the one Master; and they all consisted in obeying his voice. They all clustered round the text, "If ye fulfill the royal law, Thou shalt love thy neighbor as thyself, you do well." And the preacher at the City Temple was only saying what in substance is to be found in every book on the social order which has commanded public attention. To the one Teacher the philanthropist, reformer,

#### Two books, Podmore's Modern Spiritualism, and

sociologist, statesman, preacher, all turn as the great source of light. They are all saying in different ways, "Neither is there any other name under heaven, that is given among men, wherein we must be saved." So long as men agree in this one matter our concern need not be great lest the Book which reveals the world's Saviour shall be outgrown or neglected.

#### Literature for Sunday Schools

The Rabbi Hirsch, a well-known Jewish preacher of Chicago, has lately denounced Sunday school books as worse than any dime novel. He condemns them for their literary style, while "their theology is damnable and their morality is below freezing point." This wholesale condemnation has moved the *Lend a Hand Record*, whose editor is Edward Everett Hale, to examine the catalogue of the Pilgrim Press to find out whether the rabbi was speaking from knowledge or imagination. The writer found a long list of books by well known authors generally approved by literary critics. After mentioning a number of them he says:

In neither the primary or the intermediate departments did we find one single book that could be classed as literary "trash" or worse than any "dime novel." There was nothing in this library, nor in others that we have examined, that could approach the "dime novel" type. They were good wholesome stories, with a moral trend, and likely to uplift those who read them. Three hours searching did not reveal one single instance of "bad grammar." We do not know that all the libraries in the East or in New York are as good as the Pilgrim Libraries. We venture to say, however, they are not as bad, even in Chicago, as the Rabbi Hirsch has made them out to be. If they are we pity Chicago, and if they are not we pity the Rabbi Hirsch, for he is not a man easily betrayed into false statements.

#### Harvard and Yale in the Foreign Field

Tidings are beginning to come from the representatives of Harvard and Yale who went out a few months ago to India and China, respectively, in the interest of Christian education and evangelization. Mr. E. C. Carter of Harvard has been traveling through the Punjab, and everywhere hands of missionaries, and of many English residents as well, have been stretched out in hearty welcome. He has found opportunities for several other Harvard men to render service of one sort and another at different points, and it is gratifying that at least half a dozen men now at Cambridge are shaping their course with a view to entering these new fields. The pioneer of Yale's mission in China, Rev. J. L. Thurston, 1898—who, by the way, is the son of Rev. J. R. Thurston, D. D., of Whitinsville, Mass.—is in Peking, devoting himself assiduously to learning the language. He, too, has been warmly greeted, and discerns large and inviting opportunities of work, especially among the educated classes who have more respect for foreigners than before the Boxer troubles. Writing to the church committee of Yale College under date of Dec. 26, 1902, he says:

It is agreed by all that a greater opportunity never offered for uplifting a people and I believe that Yale men are to be congratulated on being ready to begin their work at the very opening of this new era in China. If the Yale mission can establish a strong educational work, supplemented by medical, and kept



true to its purpose by the inspiration received from vigorous evangelistic effort, it will be doing a service to China which even China herself will not finally fail to recognize.

Nothing in current missionary undertakings is more interesting than these collegiate ventures. We shall all watch them eagerly and with great faith in their final outcome.

Professor Harnack of Berlin University has been interviewed and given his opinion of the letter to the German Oriental Society in which Emperor William both agreed with and dissented from Professor Delitzsch's positions taken in a lecture recently given before him. Apparently Professor Harnack agrees with Delitzsch as to the dependence of Hebrew thought respecting God on earlier Babylonian conceptions. He agrees with the emperor's emphatic exaltation of Jesus as the supreme teacher. But he denies that the term "divinity of Christ" has any warrant from the teachings of Jesus concerning himself or from the practice of the primitive church in speaking of him. "Christ," says Professor Harnack, "never concealed that he was Lord and Saviour, but he never revealed the secret of his relation to the Father." Professor Harnack foresees a time when Roman Catholic and Protestant will join in a simple recognition of Christ as Lord and in a determination to do his will. A dispute has arisen as to the standing of Professor Delitzsch as an Assyriologist. In a symposium on the matter in the *New York Tribune* of March 1, Profs. C. C. Torrey and C. F. Kent of Yale, and Professor Gotthiel of Columbia speak of Professor Delitzsch as indisputably the leading Assyriologist of his day. Prof. George F. Moore of Harvard, Prof. R. Dick Wilson of Princeton, and Dr. Cyrus Adler of the Smithsonian Institute, a prominent Orientalist, are not so enthusiastic in praise of the man's attainments. Professor Moore does not believe that there is evidence to show that the Hebrew law is dependent on Babylonian law, nor that there is probability that it is directly related. He believes that both the Assyriologist and the emperor should leave theology to the theologians, a sentiment that several other American scholars interviewed by the *Tribune* echo.

Professor Moore is quoted as saying in conversation with a representative of *The American Hebrew* at the recent opening of the Semitic Museum at Harvard, that Professor Delitzsch's recent speech was a case of "playing to the galleries." "The emperor went to his head," added Professor Moore. *The American Hebrew*, commenting on the general interest in Semitics throughout the world, and the pre-eminence of Christian scholars and Christian institutions in investigation and accumulation of knowledge and antiquities, asks its Jewish constituents: "Why should the great Oriental scholars and explorers all be Gentiles? Why should the great Bible authorities today be Christians instead of Jews? . . . Forsooth there is no money in these avocations! Is the Jew then to sell his birthright for an enlarged income?

Is this also the reason why so few bring up their sons to the Jewish ministry? . . . Are we Semitic or anti-Semitic?"

#### Federal Authority Supreme in Commerce

Justice Brewer, in his instructive and suggestive article in the March *Scribner's* on the Federal Supreme Court, of which he is an honored member, makes it clear that he for one is alive to the significance of the new social and political problems which sooner or later are to come before the august tribunal endowed with such vast power. Incidentally he refers to a case before the court at the time the article was written, in which judgment was given last week and to which we briefly alluded in our last issue. Important as is the bearing of the court's ruling on the evil of gambling by lottery, inasmuch as it shuts down on interstate commerce in lottery tickets carried by express, it is now seen to have wider implications, showing that a majority of the court at least (Justice Brewer being in the minority) are likely to rule favorably for Federal control through Congress of interstate commerce and corporate industry to an extent not favored by the court hitherto, but longed for by the Executive Department in its attempts in the past to enforce the Sherman Trust law and much desired and in a way anticipated and provided for in more recent Congressional legislation relative to trusts.

#### An Up-to-Date Judiciary

While there is not absolute agreement by critics as to the correctness of the inference that the court now stands ready to interpret the Constitution in a way that strict constructionists like the *New York Sun* denounce in bitter terms, yet the opinion is dominant that the Judiciary has kept pace with the Legislative and Executive Departments of government and that the Supreme Court is not to prove an obstacle in the way of effective public control and restraint of the industry and commerce of the country as it more and more tends to fall under the control of the few. Public welfare is to be put above legalism. The Constitution once more is to be shown to be an elastically interpreted document and the Supreme Court a responsive part of the national political machine. State rights as over against Federal seem likely to get another body blow; but that is the way the fight has gone since Appomattox.

#### Opposition to Mr. Smoot

Senator-elect Smoot from Utah appeared in the Senate last week, but has not been sworn in, as charges against him have been filed with the committee of which Senator Burrows is chairman. These protests are of two kinds: one by many citizens of Salt Lake City, including Rev. Clarence T. Brown of the First Congregational Church, is based on Mr. Smoot's official connection with the Mormon Church and his inability to serve the nation loyally in view of oaths to the church which he has taken. A second is by Rev. J. L. Leilich, a Methodist missionary, who affirms that Mr. Smoot is a polygamist, the record of his plural marriage being in the secret archives

of the Mormon Church, the officials of which, with their ecclesiastical records, Mr. Leilich would have the Senate summon before it. Reports from Washington indicate that the case as made up against Mr. Smoot by the representative Gentile citizens of Salt Lake City, together with collateral evidence on Mormonism recently given in the Senate by senators from Western states, will induce that body to look into the case of Mr. Smoot with more care than seemed likely a fortnight ago. Unless it be proved that Mr. Smoot is a law-breaker we do not see how, on technical grounds, he can be deprived of his seat solely because he is an apostle in the Mormon Church. But it is conceivable that by an appeal to "the higher law," which Americans now and again resort to in their determination to strike at an evil, he might be rejected.

#### A Matter of Honor and Duty

The President, in a special message to the Senate last week urged prompt ratification of the bill which has passed the House lessening the tariff of the Philippines. Messages from Governor Taft confirmed by the oral testimony of Vice-Governor Wright, now in this country, show that unless Congress thus acts the commercial disaster to the archipelago will be great and the likelihood of a renewal of disorders increased. Congress already has taken steps to appropriate \$3,000,000 for the relief of immediate needs due to plague, rinderpest, failure of the rice crop, and a series of catastrophes unforeseen and unpreventable. It now behooves it, for the honor of the nation, to rise above all interests selfishly opposed to any tampering with tariff laws, and so to legislate as to save the business of the islands and foster insular revenue. Anything short of this will be dishonorable and wickedly foolish. The return of Mabini to Manila from Guam, where he has been exiled, and his taking the oath of allegiance to the United States, closes another dramatic chapter in the life of a man whose intellectual power and loyalty to his political ideals have extorted praise from all who have studied his career. If Aguinaldo was the right arm of the Filipino uprising against Spain and the United States, Mabini was its brain and will. Mr. Herbert Welsh of Philadelphia, one of the most active and persistent of the anti-imperialists, has written an open letter to President Roosevelt calling for an investigation of the conduct of Brigadier-General Funston. The Senate committee on the Philippines has practically refused to take up the questions involved in the case of Father Augustine and other alleged cases of cruelty by the American soldiers.

#### The Balkan States Turmoil

Turkey's prompt acceptance of the plan of Russia and Austria for government of Macedonia and her clever proposition that it also apply to other provinces of her European realm is variously interpreted. The counter-proposition at once breeds division. Russia still nominally puts strong pressure upon Prince Ferdinand of Bulgaria to suppress all showing of sympathy for Macedonians by their compatriots in Bulgaria, and the

word has gone forth to Slavs that if they persist in violence toward Turkey when the Powers rely on diplomacy to accomplish given ends they need expect no aid from Russia. This decree, while it will influence some, will not deter others; and the situation is by no means cleared up by the action of the sultan in nominal acquiescence with the demand of the Powers. Some bloodshed there is certain to be in the disturbed districts of Macedonia—indeed the latest cable tells of fighting near Monastir—but whether the movement for revolt against Turkey will spread and just what is Russia's real attitude toward war later events must reveal. Meanwhile reports from consuls and journalists in Macedonia agree that the Turkish soldiery are remorselessly pillaging property of Christians, outraging their women and fanning the embers which sooner or later must break forth.

### The Country Slum

The agent of the Connecticut Bible Society, Rev. H. L. Hutchins—whose sudden death we regret to have to announce—has lately reported startling conditions of moral degeneracy in some of the rural districts of that state. Naturally they provoke much comment. Summed up in a sentence they are: decreasing population, declining church attendance, dulled moral sense, with accompanying vices of drunkenness, opium-eating, immorality and bestiality. Education is at a minimum. Vote-selling is common. Tenement houses are found where people herd together as they do in cities. One impressive fact is that many of these degenerates are not foreigners but are of the old New England stock.

We do not question the substantial accuracy of these statements, but we do not think the conditions are wholly new, for we know something of the rural life of Connecticut forty years ago. We think they have spread extensively in recent times. We do not think they apply to large portions of the state. Nor do we think they are confined to that state or to New England. But we doubt if the most crowded district of East New York breeds worse characters than some isolated, neglected communities in the older settled parts of the country which have been drained of their vitality by influx into the cities, leaving the unambitious and stupid dregs to drag out their sordid and sordid existence. No sections of our country call more loudly for missionary effort than these. No better thing is likely to happen to them, next to the return of the better class of American families, than the immigration of foreigners with greater enterprise to cultivate the soil, who may improve the native stock. The telephone, the trolley car and rural mail delivery will in a few years work great material changes in these districts. They open fields which invite business enterprise as well as the zeal of service.

These are days when those who want to make the most of their lives to lift up their fellowmen find doors of opportunity swinging open to them on every hand. No fields call for more self-denying Christian service than some of these country districts, in which the best social settlements would be families devoted to leaven-

ing with light and love the dark dull regions where the most reliable elements of our population used to be found.

### Declining Doctrinal Divisions

We have lately read a series of articles by representatives of the largest Christian bodies each explaining why he belongs to his particular denomination. Certain sharp lines of division separate some sects from others. The Roman Catholic declares that he is a Catholic "because before I had the use of reason I was regenerated in the full sacrament of baptism," and because "my reason demanded, ever and always, that I should give absolute assent to all the defined doctrines of the church." He adds that he is a Catholic not merely by the exercise of his reason, but by the grace of God. Several Protestant sects make it their mission to bring all Christians into one organization, each sect maintaining that it is not a sect but the truest representative of the primitive church of Christ. Every such religious organization finds sufficient doctrinal grounds for holding itself apart from others till it shall bring all Christians into its own fold.

But the doctrinal barriers between most of the leading Protestant denominations have practically disappeared. For more than a century Protestants were divided into two clusters of opposing camps. Those on one side laid the chief emphasis on the absolute and unconditional sovereignty of God. Those on the other side laid the chief emphasis on the free will of man to obey or disobey the law of God, to accept or reject his mercy and love. The name of Calvin was inscribed more or less conspicuously on the banners of one group of camps, the name of Arminius on those of the other. But doctrinal hostility between these camps has practically ceased. President Hyde of Bowdoin College has truly said: "Between Congregationalists, Methodists, Baptists and Episcopalians, doctrinal differences are insignificant. Not one in a hundred of the members of these churches could state the differences in doctrinal views which separate them." He might have included several other denominations in this list.

Why then do Protestant denominations continue apart? Dr. T. L. Cuyler says, "The simplest answer to the question, Why am I a Presbyterian? would be that I was born and reared in that communion." Dr. R. P. Raymond says a very large number of Methodists would give a similar answer to the question why they are Methodists, and that "this is even more true of every other denomination." Tradition, association, temperament, determine the denominational affiliations of the large majority of Christians.

Yet we do not see any promise of organic church unity in this decline of doctrinal divisions. The leading denominations have great organizations for promoting Christian education and for extending the gospel at home and in all lands. These could not be merged into one inclusive body without loss of interest and power. The pressing problem of Christian work today is how best to dis-

tribute responsibility for it as much as how to concentrate its forces, how to enlist every church and family and individual in some definite service. This would not be possible through creating one headquarters of administration as the source of power without a tendency toward a hierarchy which has been realized by the Roman Catholic Church, but against which most Protestants would revolt.

Two things greatly to be desired, however, are possible through the decline of doctrinal divisions. The first is a closer co-operation of Christians of all names, for the high purpose, as Phillips Brooks once said, of "bearing testimony to the people of America of the authority and love of God, of the redemption of Christ and of the sacred possibilities of man." Toward that end the churches seem to be moving through federation, in many places, for common work. In this movement, if wisely guided, they will avoid much waste of effort, will encourage and support one another and impress the world with their oneness of faith and purpose. The other desirable thing of which there is growing promise is a new statement of faith, really representing the belief of the great multitude of Christians who cannot now state the differences which separate them. The doctrinal barriers have fallen. How shall the new inclusive wall be erected? Dr. A. B. Bruce says: "A fresh intuition of Christ and a new Christian enthusiasm would have for one of its results a fresh formulation of Christian belief, bearing an entirely different stamp from that of the historical Protestant confessions. Till the new life come we had better let the making of a new creed alone."

The new life is coming through the spirit of unity among Christians working and praying together for the regeneration of humanity. It is not confined to the churches. It is a work in which teachers, legislators, statesmen and others share, believing that men of every race can be renewed into the image of their Creator and Father. This belief will in due time find formal expression, and we trust will be a creed which disciples of Christ will everywhere welcome because it will represent his spirit and mission to mankind.

### Democracy in Education

It was the glory of Yale College in the older time that its students brought into it no social distinctions. Every one was estimated according to his merits. The poorest boy from a back country town stood as good a chance of popularity in his class, and of being chosen to membership in the secret societies, as did the son of the millionaire. The loss of that spirit of democracy is the greatest loss that Yale could suffer. President Hadley is reported as saying in a recent address to the University Club that the traditional democracy of the college had faded gradually till it had disappeared completely.

If this is the fact, and we know that it is to a considerable extent, the administration of the university is largely at fault for it. When the same term bill was charged to each student, including tuition and room rent, and when



eating clubs were popular according to the companionableness of their members, no barriers could be raised between rich men's sons and those of small means. President Hadley is said to have admitted that these barriers now separate the rich from the poor, and that the honors of secret societies are enjoyed by the wealthy students to the practical exclusion of the others. He proposed the formation of a club where all could mingle together freely.

A club would prove a very inadequate remedy for conditions which ought to put Yale to shame. The remedy is for the University authorities to abolish the recognition of distinctions between the rich and the poor by giving all an equal chance at the same price to share what the university offers. Better by far the old brick row and the college commons than the elegant quadrangle with its grading of students according to the length of their fathers' purses. An institution of learning which encourages meretricious snobbishness as its standard in the place of all round manliness is an anachronism in this country.

### "A Truce of God"

Thus does Mr. John Redmond, the leader of the Irish Nationalists, speaking in Parliament describe the state of amity today between all parties concerned in better Irish government, a spirit reflected in the debates of the past week in Parliament, and to be still more clearly and significantly revealed in legislation soon to be introduced by the Ministry.

Credit for the altered and encouraging state of affairs is due to several persons of various religious faiths—to King Edward, who unlike his mother—see Sidney Lee's biography of Victoria—has deeply interested himself in putting an end to the immemorial strife within the kingdom, to Mr. Balfour and Mr. Wyndham representing the Ministry, to Mr. T. W. Russell representing the Protestants of Ulster, to Mr. Redmond of the Irish Nationalist leaders representing the Roman Catholics and tenantry. One and all have come to see that hatred and violence, suspicion and prejudice, boycotting and extortionate taxation, enforced emigration and alien ownership are all unjustifiable ethically and politically; that the strength of the empire is no stronger than its weakest link—Ireland—and that statesmanship, not to mention the ethics of the New Testament, demands that once and for all oppression on the one hand and sullen and chronic revolt on the other cease.

If nothing malign and selfish interferes there bids fair to be within a few months such action by the British Parliament as will profoundly affect not only the welfare of the empire, the betterment of Ireland and the reconstruction of British parties, but also the future of the United States. For it might as well be frankly said that English misrule of Ireland in a very direct way accounts for not a little American municipal misrule. Forced to leave Ireland by the thousands the Irish male immigrants to this country have brought with them none of that disciplined self-rule which the English or Scotch immigrant had when he stepped on our shores and swiftly sought natu-

ralization. Used to having rulers over them the Irish here have fallen prey to the "boss," often of their own race.

Humanity's solidarity and the remote interaction and consequence of national policy are clearly revealed in this fact upon which we have only touched, but which is most significant.

### Christ's Service: and Ours

The school of the world was the school to which the Son of Man was sent. There was no royal road for him, although he was the King's son and heir of all things. The path he chose was not the only path which presented itself to thought as he deliberately planned out his life. He rejected power, that he might serve. He refused the leadership to which men called him that he might help and educate men who were to be at once leaders and servants for the spiritual life of the world. We are assured of the reality of Christ's sympathy in our perplexities and renunciations, for he was tempted in all points like as we are. The ways of his humanity and ours lie parallel, his in the sunshine of true obedience and perfect service, ours in the shadow of sin. But it was not without a struggle and a victory that he discovered and decided on the sunlit way.

In Christ's service of his fellowmen there were no reservations. He gave his life for his friends, not merely in the giving up of death, but also in the harder gift of daily self-denial. Looked at upon one side, the life of Jesus was all for God. Looked at from another, it was all for men. In a higher unity the two were one. The life with God made possible the work for men. The earlier self-givings of the home in Nazareth we can only imagine. He gave himself in true obedience to his parents. We may believe that he gave himself in quiet, uncomplaining work for the support of the family when Joseph died. He postponed, perhaps, his settled purposes of a wider life until brothers and sisters were provided for. But with the opening of his public ministry he gives himself for men with a completeness which admitted of no reserves, not even the primacy of filial or of brotherly affection.

Now that our Lord has passed into the heavens, he requires of us a service parallel in kind, within the limits of our individuality and opportunity. The servant's office which he took upon himself when he washed the feet of his disciples, he commends to us as our example. In Paul's deep-going words, "Even Christ pleased not himself." Jesus discovered the individual. He brings each of us home to his Father in a communion which is our own and which we cannot share with others. But even our individual life with God is an equipment for special service. True Christianity is broadminded and keeps both God and man in view. The love of God is proved and exercised in work for men. In Christ's parable of judgment the test is loving service, Christ himself being hidden in the form of his needy brother. This is the crown of the obedient life—Christ's recognition and the honor which the Father gives. Without this service, free, deliberate, patient and rejoicing, so

directed, so recognized and honored, no life of man can be complete upon the earth.

### In Brief

Dr. Lorimer evidently thinks that they have played football with his name at Tremont Temple long enough. Many of us came to that conclusion some time ago.

President Buckham of Vermont University and Rev. Dr. Newman Smyth of New Haven have denounced trade union tyranny in speeches made by them during the past week.

Rev. Dr. Alex McLaren of Manchester, the great Baptist preacher, is off for a three months' rest at Mentone. He hopes to occupy his pulpit again, but some fear that his career as a preacher is ended.

Fitchburg loses in the death of Rodney Wallace one of its foremost citizens. He was a supporter of the Calvinistic Congregational Church, and Smith College owes one of its handsome student homes to his generosity.

Andover Theological Seminary has issued so attractive a brochure with pictures of buildings old and new and surrounding scenery, that while it is intended for possible students it will be of interest to every graduate of the institution.

Having tackled and thrown the venal, District Attorney Folk of St. Louis is about to assail the vicious elements of that city. Recent investigations have shown a large and terrible traffic in young women from the country district systematically carried on in St. Louis.

Secretary of the Treasury Shaw had a \$4,000 remittance for the "conscience fund" in his official mail last week, and Uncle Sam is that much richer. Not long ago a remittance of twelve cents for the same fund came. It is impossible to decide which represented the most struggle.

Professor Dolbear, the eminent physicist of Tufts College, talking recently on some of the problems of this century, told his hearers of a star in the Southern hemisphere which travels at a faster rate than computations of the energy of this universe warrant. Is there another universe affecting the star? he asked.

The success of Rev. R. J. Campbell in maintaining the Thursday noon lectures at City Temple, London, makes him the logical successor of its late pastor, Dr. Joseph Parker. Should he be called to this position, as now seems probable, it remains to be seen whether he can break the strong ties which unite him and his great congregation at Brighton.

Rev. Dr. Charles Cuthbert Hall had the unusual experience among Haskell lecturers to the people of India of baptizing converts from high-caste families won to discipleship by his setting forth of Christianity. "Up to this time I supposed I could be overcome only by mind. Now I know that love conquers. You have won us by love," said one convert. We predicted it.

The retirement of Rev. W. J. Woods from the secretaryship of the Congregational Union of England and Wales will cause regret to many American Congregationalists who have enjoyed his acquaintance while in England and while he has been visiting our country. Rev. Dr. Alfred Rowland, long the pastor of Park Chapel, North London, is prominently mentioned as his successor. He is not less known this side of the ocean than Mr. Woods, and not less esteemed.

Those public-spirited Bostonians who are making such a vigorous effort to save the Park Street Church edifice because of the pa-

triotic, historic and educational interests involved are certainly the most undaunted and persistent sons of the Puritans anywhere in this region. They probably won't induce the legislature to purchase the plant. But they propose to keep on agitating just the same and rely on private generosity to do the proper thing with regard to the historic structure.

Gifts to the different funds for the relief of orphans in Armenia and India will be interested in the picturesque account in this issue of Miss Emily Wheeler's methods of stimulating gifts in America in behalf of this most worthy charity. While this paper does not now keep regularly before its readers any special relief subscription, we hope that the stream of benevolence is not exhausted and that contributions will be sent to Miss Wheeler, at Worcester, Mass., as long as the need continues.

It is significant that at the recent meeting of Chicago Congregational ministers, after Dr. Berle had pleaded for closer organization of the Congregational polity and more centralization of authority, Dr. Faville of Peoria, who came from the Methodist fold, said that he found the present bond of union and effectiveness of administration satisfactory to him as one who had sought liberty in Congregationalism. He aptly applied Edward Everett Hale's saying by asserting that the cure of the evils of democracy in church government as in political government is more democracy and not less.

Rev. Edward Cummings, Dr. E. E. Hale's assistant, who formerly was a member of the staff of Harvard's department of economics, in an address last week before the Channing Club, Boston, avowed himself a collectivist though not a socialist, preferring not to be held responsible for all the "isms" which are grouped under that name. He said something that is worth thinking about: "You have labor trusts and capitalistic trusts, and they are having a glorious time (fighting each other) because they do not know they are inevitable. Finally they will combine, and then the great consuming public will have them both to reckon with." It has them now.

Among our force of consulting editors in the various states, which includes the brightest and ablest men we are able to secure, these have recently been called to positions of increased opportunity and responsibility: Rev. Raymond Calkins, from Pittsfield, Mass., to Newark, N. J.; Rev. C. D. Crane, from Yarmouth, Me., to Park Church, Los Angeles, Cal.; Dr. C. H. Richards, from Central Church, Philadelphia, to be secretary of the Church Building Society; Dr. J. W. Cooper, from Second Church, New Britain, Ct., to be secretary of the American Missionary Association; and Dr. N. McGee Waters, from Binghamton, N. Y., to Tompkins Avenue Church, Brooklyn, the largest of our order in this country, if not in the world. To be connected with *The Congregationalist* is apparently not a serious handicap, after all!

The Chicago convention on religious education set going a discussion which as yet has only begun. We are by no means as sure as Dr. Berle is, in his article on another page, that its projectors did not have first in mind the spiritual ends of religious education; and this for the reason that the final impression in which Dr. Berle rejoices was largely produced through addresses of men most influential in planning the convention. But we are no less grateful that it placed chief emphasis on the supreme importance of the spiritual life to be created through knowledge of God and of human nature. It is interesting to note that the opposition to the convention, which was quite formidable before it was held, has dwindled to the querulous voices of a few moss-grown religious newspapers, mostly Presbyterian.

## From Day to Day

BY ALLEN CHESTERFIELD

The new dignity to which Christian interests at Harvard have attained in recent years was shiningly displayed last Friday evening at the second annual dinner of the Christian Association, held in the fine building of the Harvard Union, with all the gladness and good fellowship that gather around the modern college banquet. Frantz, Huggins, Wallace, and men like them, have worked hard to lift the association out of obscurity and disfavor, and to identify it in the minds of all Harvard men with all that is broad, manly and interesting in student life. How splendidly they have succeeded may be inferred in part from the fact that over 350 men, under the auspices of the association, are engaged in various forms of social service at the Riverside Alliance, in East Cambridge and at T Wharf, Boston. If that much incensed group of Roman Catholic priests in East Cambridge, who have made such a vigorous and ill-timed protest against a recent speech of one of these workers in Park Street Church, Boston, could have been present last Friday evening, I think they would have realized that these students in all their philanthropic effort in this vicinity have no more idea of conducting any sort of propaganda for Protestantism than they have of building up Mohammedism. They simply want to serve in straightforward, sensible ways, the physical, mental and social needs of their less favored fellowmen. More and more the Harvard association aims to be the clearing house between the surplus energy of college men of all faiths or of no faiths and the needs of men.

By far the most interesting speech that evening was President Eliot's. While he disclaimed the ability to respond to the toast given him, *The Place of Religion in Life*, what he said amounted practically to a confession of personal faith, and it was an unusual privilege to hear the renowned and cultured president of our oldest and largest university talk in so simple and even tender a strain about what religion meant to him. Even if his statement of it did not agree with one's own religious basis of thought and action, one could not but admire the sincerity and transparency of his words. Religion, he said, meant to him the bond, the tie, the spiritual essence of all living, "and religion," he went on to say, "means for me not alone the Christian religion. Indeed, many of the people whom I have loved most were not called Christians by the rest of the Christian world." The bravest death he ever witnessed, he said, was that of a Chinese mandarin, a Confucianist, who, on the verge of eternity, cared most to discharge a certain duty resting upon him as a teacher. When in Cairo, Dr. Eliot asked three Christian masters of schools from what race their most trustworthy boys came, and they all agreed that their best students were Moslems.

Continuing, President Eliot said that, to him, religion was not a thing of Sunday or prayer meeting or of the baptismal service, but something for every day and all days. It was love and the practical service prompted by love. He did not believe that religion was promoted to any great extent by dwelling upon one's own personal experience. "Indeed," said he, "the motive of personal salvation is a mean effort. Our theologies are full of it and even based on it, but religion means such disinterested love that one does not think of himself. I want to see more work done without reference to the effect on the worker." Then, with his characteristic smile lighting up his face, President Eliot said, "You see, I am an awful heretic, but I inherited my religion, was born in it, and all my observation and experience confirm my inherited attitude."

President Eliot expressed his fear that the Y. M. C. A. and kindred organizations might

be in danger of too much talk and not enough work, and he also deplored its tendency to draw workers away from the churches. One wished he might have spoken a little warmer word touching the association as now organized at Harvard, which certainly strikes the cosmopolitan note every time; but that was not his subject, and President Eliot has a way of sticking to his text—and this time it was a big one.

The denseness of ignorance and the invincibility of prejudice touching foreign missions on the part of even civilized beings residing in Christian lands passes comprehension. I encountered not long ago, for instance, a man who asserted vehemently and with apparent sincerity that Miss Stone's capture by brigands was a scheme devised in the foreign missionary headquarters here in Boston with the sole view of raising money from people and advertising in this dramatic way the missionary movement. I suppose there may be other persons besides this man, who, with all outward evidence of sanity in other respects, cherish such ideas touching the real design of persons behind foreign missions today. Apparently they think that the secretaries of the American Board, for instance, have nothing else to do but to concoct schemes for producing sensational effects the other side of the globe. When they see Dr. Judson Smith and Dr. Barton, for instance, lunching together they immediately conclude that these amiable gentlemen are working out the details of some future Armenian massacre on the basis of which they shall appeal to the home churches for funds. When such busy laymen as President Capen and Colonel Hopkins put aside their engrossing interests once a week in order to attend a Prudential Committee meeting, why it's plain enough that in about six months we shall hear of another case of brigandage or another Boxer uprising in western China. O yes, the missionary movement in other particulars goes so easily! It's such a simple matter to raise money here at home and oversee the operations of 500 missionaries on the field that both the paid and the unpaid officials who superintend the work really have to devise these sanguinary and thrilling schemes in order that Satan may find no mischief for their leisure hours! Meanwhile Miss Stone continues to have appreciative audiences in different parts of the country. She is just now in the West and her lecture appointments and the preparation of her book for the press will keep her busy till early summer.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 27

The story of the Good Samaritan with suggestive words from Mrs. Samuel Lane Loomis as leader furnished the Scripture lesson.

The missionaries in Zululand whose names have been upon the calendar for the last two weeks received special attention; the Bridgman trio, the mother who went out in 1860 and the daughter and daughter-in-law who followed some years later; Mrs. Edwards, earliest adopted missionary of the Woman's Board and the others at Inanda; the workers at Umzumbe, Umvoti and Esidumbini, the three at present in this country, Mrs. Goodenough, Mrs. Ransom and Mrs. Cowles. A letter was read from Miss Martha Pixley, who speaks of herself as "a miscellaneous missionary, with no very definite department." A recent letter from Miss Phelps was also read.

Miss Closson gave an encouraging word from the hospital work in Talas, and Mrs. Schneider read extracts from a letter from Miss Isabel Trowbridge reporting interesting revival work in Aintab.

Miss Prudden gave an account of the special meeting in New Haven, Feb. 20, and Miss Lamson of the young ladies' societies of Suffolk Branch in Dorchester, Feb. 21.



## Two Striking Voices at the Chicago Convention

By Rev. A. A. Berle, D. D., Union Park Church, Chicago

Readers of *The Congregationalist* have already had in its columns an account of the remarkable gathering in Chicago under the auspices of the American Institute of Sacred Literature. That convention will pass into history for various things hardly contemplated by the projectors. Their keynote was education. The convention's was evangelization. They thought of the value of the gathering for its effect upon the intellectual life of the nation and only secondarily of the spiritual results which were to be secured. The convention as surely thought first of the spiritual problems of which the ignorance that the new program was to dispel was only a signal. It is perfectly clear that evangelization and the spiritual ends of religious education were not first in the minds of the leaders in the movement. It is as clear that what the mighty fellowship represented had most in mind was a new spiritual life.

This difference of view appeared on the opening night. In the immense gathering which assembled on the initial evening in the Auditorium I was especially interested to discover the temper of the assembled thousands with respect to the great issues which are before the Christian Church at the present moment. For this reason I noted the reception of various classes of ideas: (1) those which had reference to social questions and necessities; (2) those which had to do with the competency and effectiveness of the ministry; (3) those which appealed for a distinctively intellectualized Christianity; and (4) those which struck what might be called the spiritual note with evangelization as the expression of the method of securing it. There were other things but on these the response of the thousands was significant and interesting.

In the first place the social note passed by almost without recognition. There were few references to it anyway, and what there were did not excite any special interest.

The references to the ministry, possibly because there were so many ministers present, when unfavorable, did not seem to evoke any considerable enthusiasm except when they struck at a point where the ministers were brought into sharp contrast with some great natural duty of the calling, which they obviously neglected. But here, too, there was general apparent recognition, that the way out did not lie in the direction of criticizing the ministry, which was itself seen to be a result rather than a cause in the whole question involved. Once when a distinguished educationist of New York baldly presented the question of the minister's responsibility for the Biblical ignorance of his parish and said, "If not the minister's whose is it?" obviously making a bid for applause directed against the clergymen, there was a dead silence which brought into relief the fact that the laymen have not quite lost their senses on this subject. There was no disposition, let the brethren keep in mind, to relieve us of any real responsibility,

but there was a no less obvious determination to be just.

Among the most striking things, however, was the great contrast between the demands for a spiritual, as opposed to a purely intellectualized Christianity. Though it was *par excellence* a convention of educators, and though the educational note was sounded on every occasion, the announcement of a purely intellectual conception and presentation of the Bible utterly failed to command the convention, while every mention, even remote, of the spiritual moment of the hour, received prompt and overwhelming demonstrations. Perhaps no single session illustrated this more than the morning session on Wednesday, when Professor Dewey of the University of Chicago spoke, followed by President King of Oberlin.

Professors Coe and Starbuck had spoken, the former with earnestness, receiving attention and applause inversely as he spoke on and off his topic. When he emphasized the purely psychological elements of the question of religious education he was listened to with respect and interest; when he spoke of the spiritual ends to be secured he was applauded to the echo. The psychologist was heard but the spiritual-minded man was welcomed. Professor Coe's address was perhaps the most interesting blending of these things that could be made with his special viewpoint, but he must have been aware at the close that what won for him his approval was not the thing for which he distinctively stands. The convention appeared to rejoice that he held to some of the things which he so effectively announced and considerably surprised thereat also. Professor Starbuck, if he did not fail utterly, came so near it that his address may be dismissed without comment since the utter absence of anything spiritual or spiritually suggestive rendered it practically a vacant point in the convention.

Then came Professor Dewey and while following still upon the psychological ground, the convention gave its expression of approval enthusiastically at certain significant points. One of these is worth noting. The younger psychologists with their recently acquired data and immature enthusiasms did not find in the foremost psychologists of the West absolute acceptance. He hastened to caution the convention against the wholesale acceptance of generalizations based upon data that could not be conclusive and that had not been sifted. He counseled interest and hospitality for these new methods, but warned against headiness and rashness in abandoning many sound and well-integrated ideas to venture upon paths which, while alluring, were not necessarily those which led to the best results. This so fully accorded with the convention's mind that it was received with marked demonstrations of approval. Obviously the new system, when it is evolved, is not going to be given over quite to a conjectural psychology.

On the heels of the strong paper of Professor Dewey came President King who immediately proceeded to break in upon the convention, which was already his own, with the announcement that the imitative faculties of the child were to be primarily considered, and that this convention was not called to create a series of psychological pyrotechnic displays. He drove home the old truth that religious fellowship—in other words the old familiar methods of association with spiritual-minded people—was after all both psychologically and practically the soundest truth in religious education. President King's address was the only one which drew from the speaker an expression of personal devotion to Jesus Christ as Lord and Saviour, and while being a message of instruction, was also a confession of faith. Here, again, the convention broke bounds and made the great address greater by thus declaring it to be the exponent of the primary feelings and ideals of that body itself.

All this and much more was confirmed in conversation with the brethren and in many other ways. What struck me most was the magnificent evangelistic equipment represented in this gathering, and how mightily the church would feel, if it had a chance to feel, these voices ringing in her pulpits. College presidencies are not commonly associated with evangelistic labors, and yet in former days the most remarkable appeals on the Day of Prayer for Colleges, as well as on other days when the question of personal consecration was distinctively before the students, came from the presidents. Whatever the "religion of a mature mind" may be, one thing was certain—that in a distinctively educational convention, the greatest response was of a character which cannot be more satisfactorily classified than by calling it evangelistic. This was a remarkable fact.

It proved to my mind many things: among them (1) that the Higher Criticism has not substantially affected the evangelistic capacity of the church, although it seems to have forced it into temporary retirement; (2) that what started out to be religious education wound up by being more distinctively educated religion and that not essentially different from the real thing in any class of society; (3) that mere eulogies of the Bible do not constitute the respect for it nor is its literary exposition preaching the gospel; and (4) that the real preachers of the Word are also its best expositors and its soundest interpreters. Unless all the signs are at fault, the day of our deliverance is nigh and the Babylonish captivity of Christian intellectualism is to end in a glorious liberty of spiritual realities.

More and more we are coming to feel that it is a disgrace for a healthy person to be doing nothing. Instead of boasting that they have an easy time, men are a little ashamed of confessing that their berth in life is an easy one.—Rev. Willard B. Thorp.

## The Old Tradition and the New

By Prof. Willis J. Beecher, Auburn Seminary

In a publication of the year 1902 may be found the four paragraphs, defining the issues at stake between the older orthodoxy and the type of Higher Criticism now currently denominated the modern view. I do not name the author because I prefer to treat the publication as representative rather than personal. The ability displayed in it entitles it to be so treated. Many statements of like character have appeared; this is one of particular excellence, chosen from among the many.

And what are these two methods? That of the Higher Criticism is—that the Bible shall be interpreted by a devout study of its various parts with all the light that can be thrown upon it from all sources. Its concrete purpose is to ascertain its full and exact history. It has no theory of inspiration; it simply investigates, and reports what it finds.

The method of the other side is based on an unquestioning assent to the Bible as a miraculously inspired book, every word literally true, every event historical, without myth or legend—infallible—the whole being the product of the direct inspiration of God and therefore equally authoritative in all its parts. Such and so unlike are the two methods.

The two methods cannot be mingled; each excludes the other by its definition of itself. If either side crosses the dividing line in order to make exceptions, the issue between them dies out and debate ceases for lack of a question.

It should be enough to dispel all doubts and fears over this subject that almost the whole body of educated teachers in our colleges and theological seminaries, as well as those in Great Britain, accept the Higher Criticism in its main points. . . . If this vast body of men are regarded as self-deceived and mistaken in conclusions which they have reached through close and conscientious scrutiny, the question may well be raised whether those who doubt them are sane.

The first of these four paragraphs, as here arranged, defines the position of the Higher Criticism; the second defines the position of the old orthodoxy; the third affirms that we must all necessarily take one or the other of these two positions; the fourth gives a reason, affirmed to be sufficient, why we should prefer the position of the Higher Criticism.

### I. WHAT IS THE HIGHER CRITICISM

The definition of the Higher Criticism here given is a definition of an ideal. No well-read man would say that it is true of all higher critics now living. There are higher critics and higher critics. The cited passage says that the higher critics practice "a devout study" of the Scriptures. Their opponents take pleasure in testifying that there are devout higher critics among the advocates of the modern view; but there are also others who do not seem to be devout.

Again, the cited passage says that the Higher Criticism studies the Bible "with all the light that can be thrown upon it from all sources." The one principal objection made to the prevalent Higher Criticism by its opponents is that it refuses to do just this thing. Their objection is not that it refuses to accept their theory of inspiration, but that it refuses to use "all the light . . . from all sources."

Their view is that to an irrational degree it rejects testimony, particularly the testimony of the Bible itself, and that in the same irrational manner it accepts mere conjecture in the place of evidence.

The passage asserts that the Higher Criticism "has no theory of inspiration." This may be true of the Higher Criticism, but it certainly is not true of the higher critics. Some of them are silent on the subject; but a good many seek to reassure their opponents by affirming that the Bible has an inspiration that renders it unique; while others, probably the majority, treat the Biblical claims to unique inspiration as mere fable, and make this presupposition basal in their investigations. The theory that the Scriptures are false in claiming to be inspired is just as really a theory of inspiration as is the theory that they are inspired. As a matter of fact the published works of the scholars of the modern view are as much affected by the opinions their authors hold concerning inspiration as are the published works of the older orthodoxy.

Once more, the cited passage says that the Higher Criticism "simply investigates, and reports what it finds." It does not confine its reports, however, to matters of fact as distinguished from philosophy or doctrine. Higher critics of reputation report that they find the doctrines heretofore held by Christians to be either groundless or positively false in such matters as the incarnation, the birth of Jesus, his miracles, his resurrection, his atonement, his mediatorial character, many of his specific teachings, a large part of his biography, the personal Holy Spirit, the individual interest taken by God in his creatures. If any one thinks that this is too sweeping a statement of the case, let him take a full course of reading in the *Encyclopædia Biblica*, or in other works of that stripe. After that, let him ask himself: Provided these men are correct, can we be sure that even the peerless humanity of Jesus is anything more than a figment of the imagination? Provided they are correct, is the fatherhood of God anything else than a figure of speech?

Some one will reply that it is not fair to charge higher critics indiscriminately with the teaching of such doctrines as these. Of course it is not; that is the point I wish to make. And it is equally unfair to credit them indiscriminately with a fine devotedness to evangelical doctrine. If the higher critics who love the gospel will persist in ranging themselves with those who deny every teaching of the gospel, they can hardly blame others for following the same classification. This is the case as it stands: an influential portion of the scholars of the modern view repudiate most of the great truths of Christianity, as these have hitherto been understood; the present trend of the modern view is strongly in this direction; and nowhere among the scholars of the modern view is there an expression of any but the mildest opposition to it.

### II. FAIR PLAY FOR THE OLDER VIEW

The cited passage affirms that "the method of the other side is based on an unquestioning assent to the Bible as a miraculously inspired book." "Unquestioning assent" has come to be an ambiguous term. The common doctrine of American scholars has not been that we are to believe the Scriptures unquestioningly without investigating their claims, but that we are first to investigate, and then, if we find them to be the word of God, accord to them their credence to which this fact entitles them.

Again, the cited passage says that the older view of the Bible counts "every word literally true, every event historical." Certainly it counts all parts of the Bible as thoroughly true, each part in its own proper meaning; but that is a very different thing from counting the Bible as literally true in the sense of wholly excluding the element of figure of speech or of fiction. The older tradition has always held that the element of religious parable is prominent in the Scriptures.

Doubtless some men have taught mechanical views of the inerrancy of Scripture. But there are many of us, opposers of the so-called modern view, who experience no sensation as of one looking into a mirror when we read such a passage as the one that has been cited. Indeed, we are so presumptuous as to claim that we are trying to interpret the Bible "by a devout study of its various parts with all the light that can be thrown upon it from all sources;" and that our "concrete purpose is to ascertain its full and exact history." At the outset of an investigation we do not assume it to be a fact that the Bible is uniquely inspired; but we equally avoid the assumption that it is not so inspired. We do not assume it to be a fact that the statements of the Bible are all thoroughly truthful, but we also avoid assuming that they are untruthful. We are ready to recognize elements of fiction in the Bible to any extent to which the evidence actually shows that they are there. We are aware that fiction, whether in the form of parable, fable, allegory, poem, myth or legend, may be as truthful in its own proper meaning as fact can be, and may teach the same spiritual lessons which it would teach if it were fact. But we insist that questions of this kind shall be decided upon evidence and not according to the exigencies of some preconceived theory. And in dealing with the evidence we insist that the testimony of the Bible on any point shall be examined before it is rejected.

We are ready to accept evolution as a fact to the extent to which it is proven to be a fact. Beyond that we are willing to accept it as a working hypothesis up to the point where it comes into conflict with facts. Our belief that the supreme energy of the universe is a personal God does not preclude our accepting evolution as a method in which the personal God ordinarily works. But we do not believe



that Jehovah is the slave of evolution any more than that Jupiter is the slave of the fates.

We try to deal with the miraculous elements in the Bible on the basis of the fair weighing of evidence. Past generations have shown a disposition to interpret marvels into the Scriptures. We are willing to part with all supposed miraculous elements that can fairly be eliminated by just interpretation or explanation or any other process consistent with the evidence in the case. But we insist that some one's notion that God never works a miracle is not by itself a sufficient reason for declaring accredited testimony to be false.

In fine, the question of method between us and the higher critics of the modern view is the question as to how testimony is to be treated. We affirm that in the beginnings of an investigation statements of fact are to be provisionally accepted as true, except as there are reasons for not so accepting them; and that, as the investigation proceeds these provisional results are still to be accepted save in so far as reasons may appear for rejecting or modifying them, or for holding them open. Perhaps our opponents would accept this rule thus stated. But if so, their procedure under it is different from ours. They have among them a tradition of some hundreds or thousands of instances of false statements in the Old and New Testaments. Accepting these, their minds are filled with the impression that other statements of fact from the same sources are likely to be untrustworthy; and so their disregard of the Biblical testimony grows as they proceed in their investigations. We, on the contrary, examine each of the alleged instances before rejecting it, with the result that most of the instances at once disappear, and our confidence in the Bible testimony grows as we proceed. As our courses diverge, we are compelled to regard theirs as unscientific and misleading and disastrous. As for us, we reach at length a position where we are able to affirm with conviction the propositions which we waived at the outset, namely, the thorough truthfulness and the unique divine inspiration of the Scriptures, and therefore the authoritative character of their teachings.

### III. ARE THE TWO METHODS IRRECONCILABLE

The passages that have been cited affirm that "the two methods cannot be mingled," that "if either side crosses the dividing line, . . . the issue between them dies out and debate ceases for lack of a question." Whatever this may mean, it is uncritical. The proper question to ask is not, "Which side is true?" but, "What is the truth in the case?" The ceasing of debate is not a calamity, provided the debate ceases because the question is solved.

In its context this statement that the two methods cannot be mingled seems to be given as a reason why we should not flinch even when the conclusions of the Higher Criticism become startling and shocking. The reasoning seems to be that there are just these two positions to take and no others, so that the only thing to do is to choose one of the two paths

and then follow it, no matter where it leads.

Instead of this, I should like to advocate a different alignment of the issues involved. The problem is not one of those in which a simple affirmative and a simple negative constitute an exhaustive list of possible mental attitudes. As a matter of fact many different positions are possible.

There are many thinking men who reject the older teachings concerning the Scriptures, but whose convictions are against agnosticism in such matters as written revelation and miracle and prayer and the personal Holy Spirit and the person of Jesus, who yet allow themselves to be lined up with agnostics in the attack upon old-fashioned orthodoxy. This seems to me a forced and unnatural state of things. It is a party division which separates men who ought to be together, and brings into alliance men whose views are really antagonistic.

The difference of method, our difference with the higher critics of this class, is important; but it is insignificant compared with that which separates the higher critic who accepts the Jesus of the gospels as supreme Lord from the other higher critic who regards Jesus as a rather remarkable man, born no one knows where, who somehow became the focus of the imagination of the generations that followed him, thus giving rise to that mass of legendary narrative, half of it incredible and the other half but partly true, now known as the four gospels. Is it too much to ask that the first of these two higher critics shall be outspoken in the matters in which he differs with the second? This matter in which he agrees essentially with the men of the older tradition is far more important than the matters in which he disagrees with them. Is he loyal to his convictions if he without protest simply stands by his agnostic ally? Surely there ought to be here a new alignment of forces.

It is easy to say that the personality of Jesus is the great thing in the New Testament, and that it is therefore of no particular consequence if the men of the New Testament were mistaken in many of their opinions and in many of their statements of fact. I do not care to discuss this further than to say that if their supposed errors are sufficiently extensive to vitiate their testimony concerning the personality of Jesus, then the matter becomes of the utmost importance; for apart from the New Testament we have no adequate knowledge of the personality of Jesus.

So it is not a trifling matter when distinguished higher critics affirm that the accounts of the virgin birth, the rising from the dead, the ascension, are fables; that either the account of the death of Jesus or else the several accounts of his interviews with men after his death are untrue; that the passages in Matthew and Luke in which he is represented as speaking in detail of the destruction of Jerusalem were written after that event, thus proving the late date of these gospels, and proving, also, that they are mistaken in attributing these sayings to Jesus; that the account of the birth of Jesus in Bethlehem and all accounts which imply that there was at that time a city called Nazareth are untrue to fact;

that the account of the Sermon on the Mount is a make-up, the so-called sermon being a piecing together of some one's recollection of various teachings uttered at various times; that the accounts of the temptation and the various accounts of the miracles of Jesus are colored by the imagination of later generations.

I suppose that not less than half the statements made in the four gospels concerning Jesus are thus discredited, and this of course implies the diminishing of the credit of all the statements that remain. This is done by leaders among the higher critics, and there is no clear, emphatic repudiation of it by the remaining higher critics. But if one to this extent discredits the gospels, can we afterward depend upon their presentation of the personality of Jesus as being true to fact? I have no doubt that the personality of Jesus is a living reality to some who hold these views; but it is so as the product of their religious insight, and at the cost of their intellectual inconsistency.

Further, it is easy to say that Jesus himself affirms that there are limitations to his knowledge, and therefore that our high estimate of him need not suffer even if he honestly affirmed some things that we now know to be contrary to fact. Here, as in the preceding instance, I do not care to discuss the general proposition. The question is not concerning some supposable limitations of the inerrancy either of the Scriptures or of Jesus; it is concerning the limitations that are actually attributed to them. Distinguished writers affirm that Jesus taught wrong views concerning the history of his nation, concerning Moses and the institutions of Israel, concerning Moses as a writer, concerning David and the Psalms, concerning his own descent from David, concerning the powers of healing he exercised, concerning prediction by the ancient prophets, concerning his second coming, concerning his resurrection, concerning the supernatural authority of Scripture, concerning many other matters, in fine, that a large percentage of his most important teachings are contrary to the truth. They claim that it is the part of true friendship for Jesus to admit that he was thus mistaken in a large part of the range of his teaching, saying that he could not be expected to be so far in advance of his age as to avoid these mistakes. Now when a man tells me that he thus discounts the statements of Jesus, say thirty per cent., and in the same breath tells me that he bows in reverence before the intellectual and moral peerlessness of Jesus, I do not doubt his sincerity, but I think he is more likely than Jesus to be the mistaken man. For most men the peerlessness of Jesus is gone if they get to thinking that he was either so weak-minded or so careless as to be a good deal in the habit of making assertions that he did not know to be true.

If the men who believe in the reality of Jesus as he is accepted in Christian experience would be outspoken in their opposition to those who teach the contrary and would so define their critical attitude as to justify their belief, there would be a tremendous realignment of the forces now engaged in the battles of criticism.

## IV. THE ALLEGED AGREEMENT OF THE SCHOLARS

The reason given in the passages cited for having no "doubts and fears" concerning the Higher Criticism is that it is accepted "in its main points" in the United States and Great Britain by "almost the whole body of educated teachers in our colleges and theological seminaries." This is an over-statement, though it is nearer to the truth than I wish it were.

So far forth as this consensus among men who occupy educational positions is a fact, the fact is largely to be accounted for by the splendid skill with which the men of the modern view have managed their propaganda, and largely by the phenomenal blundering of their opponents.

The nature of the consensus is not precisely that which one might at first imagine. What are these "main points" on which all these scholars agree? Answer this question specifically, and you will greatly diminish the significance of the agreement. Further, there is no point in which the existing consensus is more uniform than this: that the opinions held ten years hence will probably be very different from those now held. A consensus in regard to matters that are known to be fluctuating differs from a final consensus.

But even if the consensus were less tentative in its character, and if there were not these ways of accounting for a part of it, and if it were more nearly unanimous than it is, we of the opposition could not consent to be so uncritical as to accept it as conclusive. The knowledge of truth depends upon evidence and not upon majority votes. The opinion of respected men has its own proper value as evidence, and no more. The consensus in the American and British colleges and seminaries was more complete fifty years ago than it is now. That consensus does not prove that the views then held were true; and this consensus does not prove that the very different views now held are true.

On the whole, we may venture to disregard this consensus in points in which the evidence seems to us to be against it.

But if we do this, says the cited passage, "the question may well be raised whether" we "are sane." That is really frightful. Of course one would prefer not to be considered insane. But we do hold that conclusions should be based on evidence rather than on a current fashion of opinion. If this is a mark of insanity we shall have to plead guilty. We take comfort in contemplating certain earlier instances of alleged insanity of this type, the cases of Jeremiah and of Jesus, for example.

And inasmuch as the specific delusion charged upon us consists in our being confident that the Scriptures are truthful and inspired, we take comfort in reflecting that we share that delusion with nearly all the men who have heretofore made the religion of the Scriptures the greatest blessing the world ever had. On the basis of the rule, "By their fruits ye shall know them," we can afford to compare our views with the views of our opponents.

Fully conscious that the theories of the past need improvement; acknowledging that the present revolution is in part a revolt against wrong ideas and methods; appreciating the great light from exploration, and greater light from linguistic studies which have arisen within the past sixty years; recognizing the good work which literary criticism has done at many points; holding our minds open to every tested discovery of truth from every source; we are yet certain that there will be no final settlement of Biblical questions on the basis of the Higher Criticism that is now commonly called by that name. Many specific teachings of the system will doubtless abide. But so far forth as it goes upon the assumption that statements of fact in the Scriptures are pretty generally false, so far forth it is incapable of establishing genuinely permanent results.

## The Annie Laurie Mine:

A Story of Love, Economics and Religion\*

By DAVID N. BEACH

### Chapter XIII.

#### PROFIT-SHARING AT THE ANNIE LAURIE



JOHN HOPE insisted on paying the men of the Annie Laurie Mine weekly, and on paying them weekly their entire wage, to a copper, without anything "held back on account." "It is a little more trouble," he said, "but the men have a right to the interest on their money, not we." In the pay envelopes on the Saturday following the first Sunday of public worship, along with the money was a slip on which were printed these words:

"The management hopes that this company will presently admit all its faithful employees to a just share in the profits of its mine; and, ultimately, to some real share in the mine's ownership and management. For the sake of experiment, pending the formulating of a plan for this, a certain sum has come into the control of the president, to be used for a few weeks as if the first item of the plan were already in operation. The memorandum accompanying the cash in this envelope will indicate what part of the cash is wages, and what is a share of the profits."

The proportion, he it said, was ten per cent. of the estimated profits of the mine for the week, distributed to the entire pay roll, *pro rata* to each man's total earnings. Be it added, also, that the "certain sum" was personally contributed by John Hope and Duncan McLeod, and that no one besides themselves

ever knew its source. Be it added, moreover, that George Wilkinson, who was like a wizard at figures, volunteered to apportion the bulk sum to each man, and did it with a zeal and accuracy that could not have been excelled. Be it added, once more, that such were John Hope's intelligence and perfection of management, that, at the middle of each week, the mine's net profits for the even week preceding were posted in a book prepared for the purpose, with a precision that, on its being tested through long periods, like a quarter or half year, surprised even himself.

What came about, during the weeks that followed, was profit-sharing, with this qualification, that two men, who, however, owned nearly half the mine, contributed the funds which the employees shared. This, moreover, was done as an experiment with a view to strict profit-sharing later.

An angel from heaven would not have been so effective as this slip in the pay envelopes on Saturday. Hope had at length turned to sight. No faithful worker was longer a mere wage-earner. He was in the business. He shared its proceeds. He might accumulate beyond a pittance, and so provide for himself and for others. Furthermore, the mine was so profitable that the additional sum to each man for that week alone was surprisingly large. In the mail that departed from the Annie Laurie Mine on the following Monday morning there went seventeen letters asking wives to be ready to remove thither with their children upon the opening of the spring; eleven proposals of marriage from men who would not have asked the hand of the woman they loved for average mining conditions; and forty-nine letters containing remittances to persons dependent upon the writers.

Meantime Duncan McLeod began, as part of the program of the Wednesday night meetings, a series of brief talks, pithy, full of illustration, and of the keenest interest, on

practical duties, such as sincerity, industry, thrift, getting on in the world, social obligations, marriage, making a home, etc.

"B' the Holy Mother," cried Patrik Sullivan, after the first of these talks, as his eye ran down the winsome list of topics for the next few weeks which Duncan had had printed on a neat card, "if Sullivan had heard talks like thim whin he was one and twenty, he'd ha' been a man!"

But the greatest change that came at the mine was in Duncan McLeod himself. It was everybody's talk. But for a chivalrous delicacy that, like the breath of a home, had begun to mark the men, Duncan would surely have overheard some of it. As it was, he was beautifully unconscious of it all, and of what had happened within himself, save as some words of his to his mother, about to be recorded, will indicate. John Hope did, indeed, one day, in his wise way, remark:

"Duncan, you always reminded me of a Messianic psalm in this camp; but, since the services began, it has been more as if the Messiah himself had come." Then John's lips quivered, and he turned away.

The services had begun the last Sunday in November. In a letter to his mother, written in the middle of February, Duncan said:

"My mother, my heart is broken. It seems as if it never would heal. In fact, I do not want it to. Something would be the matter with me if any but Kathleen could heal it.

"But, O my mother, the disclosures of God this sair hurt has brought me; the manifestation of Jesus Christ as a present Saviour of an infinite love; and the tenderness for everybody, even the vilest, that the twain have wrought in my heart,—I would have died a thousand deaths rather than to have missed.

"The Valley of Baca, my mother, is become a well."

Some glimpses of an evening at the Miners' Club, late in February, the night before John

\* Copyright, 1902, David N. Beach.



Hope started for New York to attend the meeting of the Annie Laurie stockholders, to be held March 1, will set forth how profit-sharing worked, and what the general tone of the mine had by this time become.

It was a special occasion. By an adjustment in the mining work, it was possible for nearly every man to be present, and no one able to be there was absent. After some preliminary business, a paper by George Wilkinson was announced, with the statement that Mr. Hope would like to say a few words before the paper began. Mr. Hope rose in his place, but was called to the front, and, on coming forward, paused until the silence became almost oppressive. He then spoke as follows:

"Gentlemen," he said, "I can hardly control myself to speak." His chin twitched, his eyes filled, and only by the most resolute self-restraint did he, after a moment, command himself. Then he proceeded:

"I will not dwell upon the religious side of the months since we began public worship here. The souls born into the kingdom, the Christian lives quickened, and the entirely new life that has become like a second nature to us now, cannot be suitably characterized. But when I think of the women and children that, perhaps before my return, will be reunited with husbands and fathers; and when I think of the confidences that have been reposed in me by lovers who will shortly be slipping away to claim their brides,—I am deeply moved. I am, as you know, a lone man, but I had a mother and father, and they were lovers until the father passed on,—yes, are lovers, I am sure, still. I thank God; and I thank the splendid bearing and temper of our men, which, so soon, will make possible a very considerable community of homes gathering around our plant. Pardon me, but I could not help referring to these matters. They mean better days yet for the Annie Laurie Mine.

"What I want specially to speak of is a somewhat fully matured plan which I am to lay before our stockholders next week, contemplating, out of the assets of the mine, a regular percentage, week by week, on its profits, to go to every approved worker from lowest to highest. This has been the case, experimentally, for a good many weeks, out of a fund in the president's hands, but I desire it to become the established policy of this mine. Not only so, but, in some just way,—hard to be worked out, because it is an intricate subject, but which, if I can have my way, shall be worked out,—I am going to propose to the stockholders that the men of this mine shall themselves presently have opportunity to own an appreciable part of it. That this plan be not one-sided, I am going, moreover, to suggest to the stockholders the appointment of one or more persons on their side, to confer with one or more persons on your side, in formulating the method. I suppose, since the shares are so few,—only one hundred,—and you are so many, that such ownership will have to be in bulk, the stock held, perhaps, by a board of trust on your part; but, whether in that way, or in some other, I want it to be a real ownership in this mine by the men who desire it. And, on the same principle, I want the men to be represented in the management, proportionally to their share of the ownership."

Prolonged and prodigious applause ensued, which John Hope silenced by a motion of his hand.

"Gentlemen," he proceeded, "I may not be able to effect these things; but I have some impressive facts to present to you, which you yourselves have brought about, and which will be the strongest possible argument to sustain my proposition. As you are perhaps aware, we have a system of accounting and estimating at this mine, so that, every Wednesday, we know, with an accuracy that is truly surprising, just what our profits were for the preceding even week. For the first full week after you began sharing in the

profits, they increased four per cent.; the next week, seven per cent.; the next, nine. The fourth week was one of terrific cold. This so interferes, as you know, with our work, that, ordinarily, our profits would have dropped from ten to twenty-five per cent. below the notch they were at. On the contrary, they a little more than held their own. For the fifth week,—reckoning, as in all these instances, by comparison with the last week before the profit-sharing began, which, by the way, was a very good week,—the increase became eleven per cent.

From that time on, it has been steadily climbing, until, last week, our profits, with no appreciable change in conditions, but only in the spirit and efficiency of the men, were nineteen per cent. above that standard. In short, by your deepening interest and faithfulness, as the result of this experiment, you have more than earned the ten per cent. of profits which, week by week, have gone to you in your pay envelopes. This, gentlemen, to say nothing of the righteousness in the case, demonstrates that the system pays for itself, which I have always contended that it would. For this superb result, men of the Annie Laurie Mine, I thank you with all my heart; and, God helping me, you shall have your reward."

Hereupon John Hope returned to his seat, but not for long. The applauding that began upon his last syllable went on until the men stood on their chairs, threw up their hats, and, as by a common impulse, rushed upon him, lifted him upon their shoulders, and, forming in procession, like college boys when they have won on gridiron or river, bore him around the hall, singing songs as they went, and cheering him to the echo. This he meekly bore, for he had a boy's heart, though he would gladly have prevented it, until, at a favorable moment, between the stanzas of a song, he leaped down, ran to the platform, and, in thunderous tones, exclaimed, "Gentlemen, I am astounded at such unparliamentary conduct! You will at once come to order." The laugh was then on them, the chairman assumed the gavel, and John Hope went back to his seat.

When George Wilkinson rose to read his paper, he prefaced it by these words: "Rarely have you heard a religious expression from my lips. What I want to say now, and especially after what we have just heard, is, that if heaven is more blessed than life at this mine has been since the profit-sharing began, I shall be afraid the blessedness will hurt us."

This speech—for, to the minds of the men, so many consecutive words not read from a paper, and proceeding from their president, seemed a speech—occasioned another tumult of applause.

"It is important, in considering the industrial-economic problem," George Wilkinson read from his manuscript, "to see the whole question, and not merely a part of it. Each side has a case. If each side would try to occupy the other's point of view, we should get on faster. We have often considered the side of the working man, and of poverty. We have too often forgotten the side of the capitalist and of wealth. I am asking you briefly, tonight, to let me state the case on the side of capital and wealth. Answers to these positions will, in part, readily occur to us all; but the point I am making is, that we tend to see our side, and not the other side. Will it not be best, on the contrary, tonight, for us to give our attention, not to answering these points, and making out a counter case, but to understanding and appreciating the points themselves? Consider, too, the means, the standing and the power, classifying as capitalist power, which belong to our president, to the stockholders in this mine, and to our head assayer. And yet consider that these persons are trying, nevertheless, to see our side of the question, and to meet it in the magnificent way in which they are meeting

it. Is not the class which, however little they may sympathize with it, they, in a sense, represent, and are not they themselves, entitled to the treatment which I now propose?"

Here the entire audience applauded, not, indeed, in the nature of the case, with the abandon of the earlier demonstrations, but with a hearty good-will, and the applause was much prolonged.

"Thank you," said George Wilkinson; "and may I now ask your attention to the following ten points, which I venture to name:

"THE CASE ON THE SIDE OF WEALTH?"

"First.—Poverty is, in many instances, and to no small extent, the fault of the poor. Many of them drink. They have other vices. Or they are indolent, unenterprising, bad managers. Unthrift and poverty are next of kin.

"Second.—Poverty's case is made worse by bad advisers. Instead of counsel looking to obviating it from within, by courage, industry, thrift and enterprise, all sorts of nostrums are offered for outward application. Particularly, in labor organizations, which have many excellences, there is, nevertheless, much cheap demagogism, and, in frequent instances, an absence of reason, of good judgment and even of common justice. In America this is far oftener the case than in Great Britain.

"Third.—Poverty has its advantages. If it occasions anxiety, so do riches. The rich man would often be glad to exchange his for that of the working man. Poverty, also, is a great spur to endeavor. Most persons of wealth came up from poverty, either directly, or within two or three generations; and its pressure was largely the goad that occasioned their escape. The struggles of poverty, moreover, induce strength, endurance, a valiant temper, and other highly serviceable traits.

"Fourth.—Wealth develops the country, undertakes large enterprises, organizes industry, and affords it employment. It is a public benefactor, even were it never benevolent.

"Fifth.—Wealth, in its very nature, requires wealth. The conditions which it involves necessitate vastly heavier expenditures than the conditions of labor necessitate. For this reason, wealthy men are often under as great pecuniary pressure, relatively speaking, as the person who knows not whence his next meal will come. Living, too, as its possessors feel themselves obliged to live, the plain conditions of many workingmen's lives would be injurious or fatal to them, and to those dependent on them. The great brain power, moreover, required in organizing industry, and in carrying on large enterprises, deserves large compensation. Such compensation is, though often extravagantly, the wage rate for it, as comparatively small pay is for the laborer.

"Sixth.—Wealth gives. It gives unceasingly. The sum total of its benevolences, if that total could ever be ascertained, would be almost incredibly large.

"Seventh.—The 'unearned increment,' so called, in the value of real estate and other properties, has, closely paralleling it, an 'undivided decrement.' Values shrink from innumerable causes, and incessantly; there are losses, failures and disasters, all the harder to bear because of previous affluence. Any theory of profit-sharing, or of joint ownership with labor, must carefully take into account the 'undivided decrement,' and provide for it. It is this matter of the 'undivided decrement' that introduces almost the most perplexing element into any application of the theory of profit-sharing.

"Eighth.—In very many instances,—if not a majority, certainly a large minority,—employers would be glad to pay higher wages, and otherwise to do for their employees; but they cannot, because of the stress of competition, because of the arbitrary requirements of combinations of wealth, and, also, not infrequently, because of the arbitrariness of

labor organizations. Such employers, speaking in the large, are, very generally, doing the best they can, and deplore the fact that they cannot do better. One of them, who was undergoing Herculean toils to keep a large factory from shutting down, and who was doing so, in the then circumstances, at a slight loss, and almost exclusively with the motive of preventing his employees from having nothing to do,—said on a certain occasion: "I would far rather take a dinner-pail, and go to the mill for my day's work, than carry what I shall carry today." Because there are many shocking instances of the precise opposite, we should not be blinded to the fact that there are multitudes whose theory and practice are the best that conditions will permit.

"Ninth.—The hearts of many of the well-to-do, and even of the very rich, are right on this problem. They brood over the situation as painfully, often, as do wage earners. This fact is very largely overlooked when motives are estimated, and harsh judgments passed.

"Tenth.—It follows, as a corollary," George Wilkinson concluded, "that the way out is not in the opposition of class to class, of capital to labor, of wealth to poverty; but in their getting together; in their understanding one another; in a large forbearance one toward another; and in those profoundly rational principles of brotherhood and of co-operation, which shall not restrict individualism, initiative, the right of holding property, enterprise, ambition, and so forth; but which shall conform the operation of these capacities, with love for others, with zeal for the common good, and with those large and comprehensive interests of mankind in which every individual's interests are inseparably bound up."

Applause ensued as George Wilkinson took his seat. It was of a quiet but sincere sort, and continued for a considerable time. A number of the members, in remarking upon the paper, emphasized its stronger points. A motion of thanks for it was carried by a unanimous rising vote, and the meeting ad-

joined. Before the men dispersed, they formed in line, and shook hands good-bye with the president of the mine, the hand-shaking being accompanied by many touching words of personal appreciation and gratitude.

Such was the spirit prevalent and regnant at the Annie Laurie Mine, when John Hope, gladder than he had ever been in his life before, mounted the stage at three o'clock on the following morning, and, under the stars, rode down the valley, entered the cañon, and thence pressed on his way, in the tender breaking of the morning light, for the railway station, seventy miles distant, whence he was to take, at six o'clock the next evening, the transcontinental mail for New York, where he hoped to see the dream of his life begin to take lasting shape by a solid vote of his stockholders.

Chapter XIV., entitled *Bonaparte Sharp, Captain of Finance*, will appear next week.

## Happenings in Washington

By Lillian Camp Whittlesey

### The New War College

The corner stone of the new War College in the reservation known as Washington Barracks was laid with much ceremony on the morning of Feb. 21. The establishment of this institution has been a pet scheme with Secretary Root. The ordnance shops at the navy yard are running night and day, the men working in shifts of eight hours each. Skilled mechanics are in demand, for even at this high pressure the work on hand will last for two years. Let us hope that these far-reaching plans for more highly trained service in the army, and better equipment of the navy, mean only a more secure peace establishment.

### Inventive Americans

The annual report of the Patent Office, just published, shows that upwards of 48,000 patents were granted in 1902 and that nearly half as many expired. The excess of receipts over expenditures was nearly \$160,000, making a balance to the credit of the office in the treasury of the United States of more than five million dollars. A large addition to the examining and clerical force was made in July, many divisions are working over time and still weeks must often elapse before an application for a patent can be taken up for consideration.

### President Rankin Leaves Howard University

On account of advancing years and enfeebled health, Rev. J. E. Rankin, D. D., LL. D., has given up the presidency of Howard University and has gone with Mrs. Rankin to reside with their daughters in Cleveland. Dr. Hamlin of the Church of the Covenant and a member of the board of trustees of the university will act temporarily as its president. It is more than a generation since Dr. Rankin became identified with the religious and educational life of the capital. His work in building up and strengthening the First Congregational Church covered sixteen years, and the "poet preacher," as he was often called, was heard by large and interested audiences. After an interim of four years spent as pastor in New Jersey, he came back to the city to succeed the late Dr. W. W. Patton as president of Howard University. During his service of thirteen years, he has seen the institution largely increased in several of its departments. Were the opportunity given, hundreds of hands, those of black people as well as of white, would be raised in answer to the question, Whom have the words of Dr. Rankin helped? Probably there is never an hour when somewhere on the globe his "God be

with you till we meet again," is not being sung. Surely, echoes of these benedictions will surround him during the waiting years.

### Close of a Gay Season

All agree that socially this has been one of the most brilliant of seasons. The weather has been unusually mild and agreeable. The round of dinners, musicales and receptions at the White House has been continuous. In diplomatic circles two weddings have occurred and the arrival of several new ambassadors has been the occasion of much *feting*. The Supreme Court as well as the Cabinet has a new member who has been the guest of honor at various dinners. The several college fraternity and alumni associations have had their annual banquets. One of the local papers is authority for the statement that as many as one hundred and fifty elaborate dinners have often taken place on a single evening. It was quite time to stop when Ash Wednesday came. For a week now strenuousness will center at the capitol.

### In the Senate

Washington's Birthday was not a holiday on Capitol Hill, but the Senate dropped the Statehood Bill, *clôture* and treaties for an hour that Senator Dubois might read Washington's Farewell Address. He brought it in an elegant leather case and read to many empty seats on the floor of the house, while his voice failed to carry to the crowded galleries. A tall, spare, youngish man, with warm-brown hair and ordinary features, was the observed of all observers as he sat—with his hands in his pockets—with Senator Rawlins. He was Senator-elect Smoot from Utah. At the close of the reading his credentials were presented and referred, together with a protest presented by Senator Burrows of Michigan, to the proper committee.

### The D. A. R.

The month that has witnessed the formation of a new department, the beginning of a war college, the retirement of a justice from the Supreme Bench and the nomination of his successor, the coming of Ambassador Jusserand of France, eminent in letters, closes with the twelfth session of the D. A. R. And marvelous to relate, Mrs. Fairbanks was elected president-general to succeed herself without a ripple of opposition. The constitution had to be amended to make her eligibility sure, but that matter was tactfully gotten over the first day. The work of the congress centers about plans for Continental

Hall. The site is purchased and Congress has politely put it on the list of untaxable property. The delegates are here a thousand strong and with them many visiting daughters whose fine attire brightens up hotel parlors. A guard of Minute Men in full Continental costume act as ushers and make the congress very impressive, while the list of Colonial teas and Continental receptions, regents and chapters entertained and entertaining does not savor of strict Lenten observance.

The creation of the Department of Commerce by act of Congress is an important event. It is more than fifteen years since the Department of Agriculture was organized, and over fifty years have passed since the Department of the Interior came into existence. Its secretary, Mr. George Bruce Cortelyou, has served at the White House during three administrations—first, as stenographer to President Cleveland, in whose service he became executive clerk. His capacity for work and executive ability has been well proved, and his knowledge of public affairs and fine personality fit him to become a peer in a Cabinet whose premier was likewise secretary to a martyred President. Mrs. Cortelyou is a cultured woman who is not a stranger to official society, but her tastes are domestic and her strongest interests are in the pleasant home on Capitol Hill with her little children.

### At the White House

On the day that Chief Justice Fuller administered to Mr. Cortelyou the oath of his new office, Mr. William Loeb, Jr., took that of secretary to the President. He is from Albany and during the governorship of President Roosevelt he was his private secretary and has been with him since, acting as assistant secretary since coming to Washington, until the present time. He is said to be able and discreet, and doubtless knows his chief better than any other man at the White House. By the way, it is "White House" now. All invitations to meet the President have this distinction and by his direction the name Executive Mansion is obsolete. The final reception for the season was to the army and navy, and among the invited guests to watch the glittering throng were Chief Joseph and a band of braves. Their stolid faces gave no sign of what they thought of gold lace and *décolleté* gowns. The following day, two members of this Indian delegation were conspicuous on the avenue by the splendid long fur coats which they wore. It was bitterly cold and their suitable costume fairly made one envious.



## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, March 15-21. Lessons from the Sermon on the Mount: What Christ Teaches about Trust. Matt. 6: 19-34.*

He taught comparatively little about trust as an abstract thing, did not analyze it into its component parts after the fashion of the theologians or the moralists. He simply revealed God to men and men to themselves. Then trust sprang up spontaneously in their hearts. God being what he is, infinite, eternal, all-loving, man being what he is, finite, a transient inhabitant of this little planet we call earth, and sinful, the normal, the rational thing is for him to confide in his Maker, his Redeemer, his Friend.

Jesus set forth this basal truth of religion by means of pictures. Look at this field of lilies. Look at the little birds. Not one is unnoticed or unprovided for by God. How much more then will he care for you? Again Jesus uses that dearest, and most significant of all analogies, that of the relationship between father and child. And day by day, as we live in our homes and innocent little faces look up confidently into ours, we may learn anew the sweetness and the blessedness of God's relation to us and ours to him. Look into your own heart, father, and try to estimate the wealth of affection that wells up toward your little ones. Is there any hardship or sacrifice that you would not cheerfully endure in their behalf? God is as good as you are, declares Jesus Christ.

It must be that God loves to be trusted by his human children. Perhaps that is why he carries us sometimes down into the dark valleys and over the thorny paths, takes away our earthly props and imposes heavy burdens. Perhaps that is why he gives wealth to comparatively few persons, and warns so repeatedly those who possess it to beware of the great spiritual perils inhering in it. If we could imagine a world totally free from pain and loss, from uncertainty and sin, it would be the kind of a world which could get along fairly well without a God. But given this universe as we face it day by day, God is the necessary complement of man.

By revealing God by simple yet thrilling pictures, Jesus conveys his teachings about trust. But he teaches it most clearly as he taught every other truth, by his life. He is the supreme example of trust in God. He put himself entirely in his Father's hands, took all the chances of this life, claimed no exemption from suffering and cruel death because he was the son of God, flung himself upon his Father in heaven with unwavering confidence. He trusted his ideas with God, he threw them out upon soil at first hard and unresponsive, but he believed so entirely in their inherent power, that they would, little by little, root themselves in the minds and hearts of men. And the fact that today the truths and standards which we call Christian command the admiration of the whole world proves that Jesus' trust was not misplaced.

Finally, he trusted his men with God. He knew that they were raw, wavering, weak, but on the night before his death he presented them to his Father with absolute confidence in that Father's ability to train them, and through them to build up the kingdom for which he was laying down his life. It is a great thing when we can trust God to the extent of leaving our dearest ones with him, to do in them and for them of his good pleasure.

We follow Jesus in this matter of trust just so far as we cast ourselves upon God, risk our future on the truth as it appeals to us, live every day amid all the chances and changes of this mortal life so steadily, so serenely, that men cannot but realize that we have a ground of confidence that never fails us.

## Christian News from Everywhere

The quadrennial General Conference of the Methodist Episcopal Church will meet in Los Angeles, Cal., in 1904. Boston and Philadelphia are disappointed suitors for the honor. This choice means much for Methodism on the Pacific coast.

Rev. Mark Guy Pearse, long Hugh Price Hughes' associate at the West End London Mission, preaching in Glasgow recently, said that London was a volcano which, unless it was Christianized, would burst some day. His fear for the future is based on the selfishness of the churches.

The venerable Protestant Episcopal bishop of Rhode Island, T. M. Clark, in his letter to the diocese, a letter read in the churches last Sunday, felt called upon to denounce gambling in high places and among society leaders, especially among women. This conforms to Rev. Dr. William R. Huntington's recent denunciation of the same practices among New York women.

Under the will of Miss Harriet J. McIntire, of Boston, the City Missionary Society receives bequests amounting to over \$8,000; \$5,000 is designated for use at Rosemary Cottage or in similar work, and \$3,000 for general purposes. After bequests varying from \$3,000 to \$25,000 to nearly a dozen individuals, the balance of the estate is given entirely to the City Missionary Society for use at Rosemary Cottage or in similar work.

A series of addresses will be given in Syracuse, under the auspices of the Federation of Churches, by Rev. J. W. Hegeman, Ph. D., of New York, recently appointed secretary of the State Federation. An interdenominational committee of twenty-five ministers and laymen is arranging for them. Noonday prayer meetings will be held during the progress of the meetings, which began March 3. Dr. Hegeman is the founder of the New York City Federation.

The fight in committee between official Wesleyanism represented by Dr. Waller, and militant and aggressive Wesleyanism represented by Mr. R. W. Perks, M. P., over the attitude to be taken by Wesleyans toward the new Education Bill, has been won by Mr. Perks and the younger and more aggressive men. Wesleyans will stand with other Free Churchmen in giving support to the principle of public control even of denominational schools, since it has been determined by parliament that denominational schools can go on the rates. All parties convened in committee to discuss this matter agreed heartily in condemnation of the Education Act as a measure, and it is now clear that the Free Churches are not to be without the important Wesleyan support.

About four years ago the Y. M. C. A. began appointing specialists to conduct the Sunday afternoon meetings for men in large cities. Great interest has developed, the largest theaters in many cities being crowded Sunday after Sunday. In Washington the attendance has often been over 2,500 and has averaged for the winter 1,500. Some of the most notable men of the capital regularly attend and take part in the services, while since Jan. 1, 300 men have declared their intention of leading Christian lives. In Baltimore these men's meetings have an average attendance of 1,000 a week, while Kansas City, Springfield, Mass., and other places average more than a thousand. Mr. Fred B. Smith is one of the most successful leaders of such services, and over 1,300 men decided for the Christian life in meetings of which he had charge.

The records of Berkeley Temple for 1902 show an average attendance at the Sunday morning service of 290, and 427 in the evening. This is one of the few churches in the city where the second service has a larger audience than the first. The total membership of the church is 609. The benevolences last year amounted to \$1,009.27. Last Sunday fifteen

persons united with the church on confession and four by letter. Dr. Noble's ministry is proving acceptable to all.

## A Significant Movement

The students of Union Theological Seminary have arranged for a conference to consider the Opportunities and Work of the Ministry, to be held March 20-22. While the plan originated with the students it has the hearty co-operation of the faculty. The purpose of the conference is to present to college men deciding upon their life work definite and reliable information as to the opportunities and work of the ministry in this country. It is not intended to present the claims of any one denomination, nor to set forth the needs of the work in foreign lands, but to point out the opportunities offered to the ministry by general conditions existing in our own land.

Letters have been sent to thirty of the principal seminaries of the country, asking them to co-operate in this movement by holding, if possible, similar conferences. Replies already received from several seminaries indicate their sympathy with the plan.

The program includes two addresses on Opportunities Presented to the Ministry by Existing Spiritual and Intellectual Conditions, by Dr. George Alexander (Presbyterian), New York, and Dr. George William Knox, D. D., professor in Union Seminary, on Opportunities of the Ministry from the Layman's Point of View. Mr. Robert C. Ogden will speak as a business man, and President Butler will represent professional men. Rev. George H. Ferris (Baptist) of New Haven, Ct., Rev. Dr. Amory Bradford and Rev. Frank M. North, D. D., (M. E.) secretary of New York City Church Extension and Missionary Society will speak of the minister as preacher, as pastor, and as executive.

An afternoon will be devoted to a visit to the Union Settlement on the upper East Side, where addresses will be given by Rev. Gaiyard S. White, director of the settlement, and by Rev. Walter Laidlaw, Ph. D., secretary of the Federation of Churches of New York City. Prof. F. G. Peabody, D. D., of Harvard will preach on Salvation and Society, one of a series on the Doctrine of Salvation which are being delivered by eminent theologians and preachers. Prof. Thomas C. Hall, D. D., of Union Seminary will contribute an address on Life Decisions. Five of the principal denominations are represented on this list, and laymen as well as ministers have a place. During the conference opportunities will be given for private consultation with the speakers. The visitors will be entertained at the seminary as guests of the students. It is hoped that a score or more of college men from various institutions will attend.

H. A. C.

## Eastern Washington

## AT WALLA WALLA

The past few weeks have been a period of unusual religious awakening in Whitman College. During holidays two young men were sent to the Y. M. C. A. College Conference at Pacific Grove, Cal., and these upon their return set resolutely to work trying to rouse the students to the need for personal work for the salvation of souls. Another line of emphasis was the call for Student Volunteers. Rev. Cephas F. Clapp of Forest Grove, Ore., who preached on the Day of Prayer for Colleges, spent ten days rooming at the men's dormitory, holding hourly conferences with the young men and women and preaching each evening in First Church.

As a result of these faithful efforts the college has received such a quickening as it has not had for many years, if ever. Leading men in literary or athletic lines have come out boldly for the Master or returned to him; a "Personal Workers" class has been organized, the morning watch for prayer is being widely kept, several classes led by students have been formed for Bible study and a missionary class has been organized, to be taught by Dr. Penrose. The good effect of these meetings has been marked also in the Congregational church.

This week the annual conference of the Y. W. C. A. of the Pacific Northwest meets in Walla Walla as guests of the Whitman College Y. W. C. A.

## NEW CHURCH AT WASHTUCNA

A church has been organized with twenty-one members at Washtucna, a result of the faithful labors of Rev. J. T. Percival, Sunday school missionary for eastern Washington. This introduces Congregational work into a new and rapidly developing section of the state.

A. R.

## In and Around Chicago

### Future of Congregationalism

On this topic Dr. Berle made a timely and interesting address before the ministers on Feb. 23. He thinks there is a demand for greater fellowship between the churches than there has been, that co-operation in all the interests of the denomination should be emphasized, that having achieved liberty attention should be given to the best way of using it. He pleads also for such a standard of ministerial character as will be recognized throughout the country, and for some arrangement by which members of our churches can be dismissed from one church to another.

### Decision against the Seminary

The Supreme Court has decided that the seminary must pay taxes on all property, though given for endowment or for scholarships, not actually used by the seminary in its daily work. This will add several thousand dollars a year to its expenses, and although the decision is doubtless legal it puts a heavy burden on the shoulders of men who have tried for more than a generation to establish a first-class school of theological learning for our churches in the West. A similar decision has been made against the McCormick Seminary, although it is understood that under its charter Northwestern University can hold any property it desires without paying taxes upon it. The case has been on trial several years. In the published report of the decision, which was read by Justice Peckham, it was stated that it was given with some hesitation. The decision adds another reason why the friends of the seminary should rally to its support.

### A Wise Declination of Office

Mr. Clarence S. Darrow, who has been prominent in presenting the case of the min-

ers in Pennsylvania before the board of arbitration, has refused to be the labor candidate for mayor. He says that the time has not come for labor to have a candidate of its own, that if he were elected mayor under the laws which he would be obliged to obey, he could not accomplish for labor what it desires; that he can be of more service to it by remaining in the legislature, of which he is a member and securing the passage of laws which will improve its condition. The decision was unexpected, but the labor unions accepted it and promptly nominated Mr. D. L. Creice in his place and then proceeded to fill out the ticket with candidates of their own. There is unusual interest in the present campaign for mayorship of the city. Mr. Harrison has been in office six years. The condition of the streets, charges against the police, the prevalence of crime and a general feeling that the government of the city is not what it ought to be, or might be, have led many to hope that Mr. Harrison will not be his own successor. Mr. John G. Harlan, a lawyer, is seeking the Republican nomination; so is Mr. Graeme Stewart, a business man. Both men stand high in public esteem.

### A Simultaneous Mission

The Federation of Churches and Christian Workers in Chicago asks pastors and churches to arrange for a simultaneous effort to give the gospel to all who are accessible during two weeks preceding Easter, or from March 29 to April 12. The plan is to divide the city into districts, have the churches unite in holding meetings within these districts, in halls, factories and stores as well as in churches, and to secure such speakers through the federation as may be desired.

Chicago, Feb. 28.

FRANKLIN.

contrasted with the total cost of building and property, approximating \$1,777,000. It is stated that no missionary contributions have been used for payments on the building, although the Foreign and Home Mission Boards occupy each an entire floor for offices. It is fortunate, perhaps, that the Fifth Avenue section in which the building stands has come to be popular from a business standpoint, for all available space is rented and the building, with the debt removed, will pay good interest on the investment.

### The "Brief Statement" Again

The Presbytery of New York by tabling several resolutions at its meeting last week, practically refused to take any action regarding the brief statement of the reformed faith adopted by the last General Assembly. The brief statement does not need the indorsement of the presbyteries, as its use is optional with the churches, but a resolution was introduced in presbytery by Dr. Brown of Union Seminary several months ago commending the statement and recommending it to the churches. Another resolution was offered by Dr. Booth of Rutgers Church, one of the conservative leaders, to the effect that as discussion of the statement might cause dissension, and as adoption or commendation was unnecessary anyway, no action be taken. Both these resolutions were made special orders for last week's meeting, but after another commendatory resolution had been offered and lost, the whole matter was tabled and the incident closed.

New York, Feb. 28.

C. N. A.

## Diamond Jubilee at Barre, Mass.

The church in Barre observed its seventy-fifth anniversary and rededicated its house of worship Feb. 18. In the afternoon, Rev. J. W. Norris, the pastor, offered the anniversary and dedicatory prayer, and Rev. J. F. Gaylord, pastor 1879-1900, sketched the history of the church. Rev. Edwin Smith, pastor 1868-79, gave an address on The Church in the Community and was followed by members of the church with reminiscences. The evening addresses were by Rev. J. Howard Gaylord of West Brookfield on The Church of Today, and Dr. F. L. Goodspeed of Springfield on The Ideal Church. At the banquet happy responses were made by neighboring clergymen, including the Methodist and Unitarian. Notwithstanding extreme cold and bad traveling, the services were well attended.

The church was organized, Aug. 16, 1827, with thirty-two members, twenty-five of whom came from First Church which, with its pastor, had adopted the Unitarian faith. The new organization was richly blessed with revivals from the beginning, and grew rapidly. In 1836 it received seventy-two members, and for many years was very prosperous.

In 1838 a great freshet swept away a large part of the manufactories of the town and the church has since had much to contend against. In general, however, its interests have been well maintained and it still has important elements of strength.

It has had eleven installed pastors and two others engaged by the year. Contrary to the usual tendency in our churches, the later settled past rates have been the longest, the two last having covered a period of nearly thirty-two years.

Of its deacons one served forty-five years, and another, still living and in office, has served nearly forty. The anniversary observance was delayed for the completion of repairs. The church edifice, built in 1848, has been refrescoed, the chapel frescoed, and both have been thoroughly repaired. In the former seven memorial windows have been placed. The church was aided in its improvements by the generous offer of a former resident, Mr. Walter Whitcomb of New Haven, whose mother was a member of this church, to duplicate any sum which it might raise for the purpose. J. F. G.

## Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

E. K. Warren, Three Oaks, Mich.	\$20.00
Mrs. W. L. Parker, Lowell, Mass.	2.00
Rev. R. Thomas, Brookline, Mass.	2.00
Miss E. M. Robbins, East Boston, Mass.	2.00
S. A. Whitmarsh, Malden, Mass.	2.00
Miss C. F. Meriam, Worcester, Mass.	2.00
A. Friend, Topsfield, Mass.	1.50

## In and Around New York

### Port Morris Church To Be Abandoned

Port Morris Church, never well located, has been given up, and the few members transferred to the North Church, ten blocks away. Port Morris is a local name for a section of the extreme southern end of Bronx Borough, well covered with railroad yards and manufactories. The Congregational effort there was led by Rev. W. T. Stokes, assisted materially by the Church Extension Society. An early act of Mr. Shelton, as secretary of the Home Missionary Society, was to weigh carefully every condition, and to recommend the course named. For the plot \$7,000 was paid and there is a brick basement that cost \$4,000. When a sale can be effected the equity will be put into North Church's new building.

### Religious Training of Young People

The Brooklyn Congregational Club had for speakers last week Professor Woodbridge of Columbia University and Rev. Pascal Harrower, chairman of the New York Episcopal Sunday School Commission. The topic was, The Responsibility of the Youth of Our Nation. Professor Woodbridge criticized churches by saying that many of them are undertaking work that should be done by other institutions. He said that there was some danger of making the school a bore by following too closely the lines of the week day public school. Mr. Harrower spoke enthusiastically of the Chicago religious education convention.

### A Proposed Honor for Beecher

The local board of the heights district of Brooklyn is considering the proposed Beecher Memorial Park. Dr. Hillis favors the block bounded by Orange, Cranberry and Hicks Streets, saying that a memorial to Mr. Beecher should be on the ground where his work had

been done, rather than a strip of land along the heights as was advocated by some. Others advocate the latter plan.

### Lenten Observances

Manhattan Church observes the Lenten season with a series of Wednesday evening Bible readings on Salvation, with special Sunday morning addresses upon vital religious questions, and with a series of union afternoon meetings on Tuesdays, Thursdays and Fridays, in which the pastors and people of the Rutgers Presbyterian and West End Collegiate Reformed Churches co-operate. Last Scenes in the Life of Christ, The Parables of the Kingdom, and Studies in Christian Service are the general topics.

### The Veteran Salvation Army Commander

General William Booth of the Salvation Army sailed for England Feb. 27, after a monster farewell meeting in the Metropolitan Opera House Tuesday evening. Senator Hanna of Ohio presided. After the meeting there was a "midnight" procession of the Salvation Army from the Opera House to the headquarters on Fourteenth Street. General Booth spoke at three meetings in the old Academy of Music on Sunday. Friday, Saturday, Monday and Tuesday were filled by conferences with American officers of the army, of which there was present a large representation from principal centers of the United States.

### To Raise the Debt

Presbyterians are trying to pay off the debt on their building before the meeting of the General Assembly in May and an appeal has been sent to the churches throughout the country for aid. While something over \$222,000 must be raised, the sum is a small one when



## College Girls of the Orient

By Hester D. Jenkins

O, East is East and West is West, and never the twain shall meet,  
Till earth and sky stand presently at God's great judgment seat;  
But there is neither East nor West, border nor breed nor birth,  
When two strong men stand face to face, though they come from the ends of the earth.

No Occidental who lives in the Orient can be unaware of the deep differences of temperament and ideals which separate the East from the West and render a mutual comprehension an impossibility; but that a common ground of interest and a starting point for work may be found, if not in strong manhood, as Kipling says, then in strong womanhood—a common ground on which young women of differing races, religions and nationalities may stand and clasp hands—is proved in the American College for Girls at Constantinople.

The students of this college and its preparatory school represent fifteen nationalities, as unlike as Persian, English and Greek, and at least seven modern languages may be heard on the campus and in the corridors.

Three great religions, Judaism, Islamism and Christianity, and of the last named the Eastern, Latin, Anglican and Protestant branches, are represented among the students. Socially, the girls are as diverse as they are religiously and politically, belonging to all ranks of society, from the peasant class to official and diplomatic families. To create an environment in which all these seemingly discord-

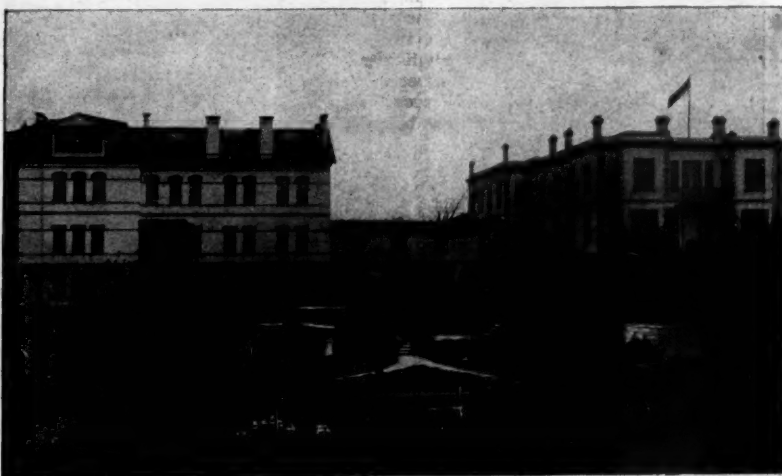
ant elements may blend harmoniously has been the effort of years, and it has been crowned with success.

There is in the college absolutely no distinction of race, religion, or social and financial standing. Intimate friendships exist between Bulgarian and English, between Hungarian and Armenian, between Greek and Russian. That this harmony is no small attainment may be realized by a comparison with other foreign schools in the East, especially with the primary schools, where the expression of race feeling is naturally most marked. In one primary school in Constantinople the Greek and Armenian children refuse to play together, although the playground is so small

that they are obliged to touch one another in their games, while the few Turks will not even enter the garden, but spend their playtime in a balcony.



The gate



College buildings

Although the students come to the college from neighboring countries, such as Bulgaria, Greece and Crete, and even occasionally from more distant lands, the

great number of girls belong to the cosmopolitan city of Constantinople, living either in Oriental Stamboul or European Pera, or in one of the villages which, like the tail of a comet, draw out the vast city for miles along the shores of the Bosphorus. The Asiatic town of Scutari, in which the college is situated, has great natural beauty. It crowns the loftily swelling shore of the Bosphorus, and commands a marvelous view of sea and strait, of fields and distant peaks and of the minareted pile of the magic city opposite. But picturesque Scutari is dirty and disorderly in the extreme. No two streets run in the same direction nor in a straight line; the tumble-down houses turn slightly away from the line of the street; the balcony of one house has a different height, a different angle and a different shape from the balcony of the next, although their walls touch. The stone roads are dangerous to life and limb, sidewalks there are none, and in the rainy season a torrent rushes down the middle of the main road.

Scutari has been a center for romantic tales from the days when it was the Golden City, Chrysopolis, down through centuries of Ottoman rule. Legends haunt each hill and knoll—legends of Hebrew patriarch, of crusader and of Turkish conqueror, with many a quaint superstition, as that of the god of the fishes, whose bones on the walls of Seraglio Point still bring luck to the

fishermen, and that of the birds known as "lost souls" because they never seem to alight.

As students, the girls are noticeable

for three traits: strong memories, weak reasoning powers and keen appreciation of beauty, either in literature, in art or in scientific thought. Their taste in the arrangement of flowers or the decoration of a room is exquisite; they are touched by the reading of a fine poem; they are ecstatic when taken to see Santa Sophia; they are thrilled when the study of astronomy reveals to them the immensity of the solar system and yet its minuteness in relation to the vast distances which separate the stars. But when



Library

called upon to think out a mathematical or a scientific problem, they are taken aback, and frequently answer to a question demanding reasoning, "I never learned that." Memorizing is so easy for them that they greatly prefer it to arduous thought. Nevertheless by the time they reach the Senior Class they show very fair reasoning power in their study of philosophy.

They are not averse to having their emotions touched, hence it is tender or sentimental literature which appeals to many of them most strongly. In composition this preponderance of sentiment is quite noticeable. Springing flowers, and singing birds, and the moonlight on the water, and the writer "meditating profoundly" on the past, appear rather more often than they do in American school essays. In their themes they "shout for joy," or "sink into helpless despair," with an ease which turns an Anglo-Saxon dizzy; fortunately, however, they possess more self-control than their compositions would lead one to expect.

The students in the older classes use very fair English, but the new students occasionally make amusing mistakes. The following is a bit from a composition on Solitude: "It is not well for man to live with books alone. He needs a friend, bones and meat, with whom he may partake his sorrows." A fault of the preparatory students is that of looking up a word in the dictionary and taking the first meaning which presents itself, regardless of its fitness in the sentence. This sentence was given to be paraphrased, "Rip was a ragged little urchin, begotten in the likeness of his father." The following surprising transformation

took place: "Rip was a ragged little hedgehog generated in the resemblance of his father."

Notwithstanding their imperfect use

one ancient tongue, so that when she leaves college she is at ease in three or more languages. I once observed a Hungarian girl turn from one language to

another almost unconsciously, speaking six in an hour. English or French is spoken in classroom and at table, but on the campus full liberty of tongue is given, and what a Babel is the result! The soft sounds of Turkish, the harsh gutturals of Armenian, Greek with its clatter of *t's* and *k's* softened by the frequent lisping *f's* and *th's*, the well-modulated, somewhat mouthed English of England, nasal, delicate French, strong Bul-

garian and German mingle with the merry girl laugh which belongs to all languages. The system of self-government in use at Bryn Mawr has been adopted here. The entire discipline of the college is in the students' own hands. The severest punishment which they inflict upon one of their members is to "send her to Coventry," that is, to put up a notice that no one is to speak to her for two days. A student who had suffered that deprivation said that it was maddening. She was not a great talker usually, but it seemed to her that she must talk then. When one long dreadful day drew to its close, she was so depressed and submissive that she was excused from the second day's silence. The system works so well that the faculty need take no responsibility for the order of the college. The high sense of honor and responsibility which develops in these girls after they have been here for some time is exemplified in the persons of the president and executive committee of the association and the proctors of the dormitories.

Although there is no industrial department connected with the



Tennis court



Laboratory



011 Alumnæ living in Constantinople



college, and the students have no manual labor beyond that of making their beds and keeping their closets in order, yet they are not unfitted by their "higher education" for domestic life, as the long list of happy marriages among graduates demonstrates. The Alumnae Society has an "annex" of enthusiastic husbands who bless the work of the college, and of babies who are promised to us as future students. Our girls, with their training in neatness, order and business habits, as well as in thinking and reading, and with their high ideals and characters, are much sought after in marriage by the rising men of these countries, who are learning through them that a wife may be a helpmate, rather than a languorous, aimless child-wife. Thus the influence of education spreads and deepens, preparing women to be a force in the Balkan Peninsula.

The girls never appear to better advantage than when taking charge of an entertainment. They possess every talent which is required to carry such a thing through to a successful conclusion. In previous years ambitious plays have been presented by the students under the charge of the teachers. One year the French department gave Moliere's comedy, *L'Avare*, and the Greek department

has given not only a modern Greek comedy, but also four of the classic Greek tragedies.

Early in the history of the college the desire of young people for secret societies expressed itself in the organization of two fraternities, the P. U. and the Theta Alpha. The members of these societies are chosen according to the usual fashion of fraternities, and a girl's nationality does not determine which society she is invited to join. As it is in the societies, so it is in all the social life of the college. German, French, Greek, Turk, Arab and American enter into the same pleasures and thoroughly enjoy each other's companionship. Here personal attraction, respect and congeniality form the only basis for friendship, and such externalities as political faith, or ecclesiastical organization, or ancestral pride or social standing, form no barrier to happy comradeship and essential harmony.

In religious matters, as well as in intellectual and social, there is harmony. The Protestant services of the college are regularly attended by all the students, who are required to be present at Bible classes, daily chapel services and Sunday services, and who zealously keep up the Saturday and Monday prayer meetings, which are voluntary. It is

interesting to see how these girls, accustomed for the most part to services conducted in an ancient language which they cannot understand, fit themselves into that Western religious expression, the prayer meeting. The Sunday evening meeting of the Young Women's Christian Association is largely attended and well conducted. Led, as it generally is, by one of the girls, it proceeds naturally and devotionally, girl after girl giving a selected verse or praying earnestly. English is the ordinary language of these meetings, but occasionally a student's religious fervor is greater than her knowledge of that language, and a flood of soft Turkish or guttural Armenian is poured forth to his praise who knows all peoples.

In receiving personal religious instruction and moral training from the teachers, the girls are much more docile than is the average Western girl. Just as they accept our Western forms of worship at the college, so they show themselves ready to adopt deeper and more spiritual ideals of Christianity from America. Going back to their homes in Bulgaria, Greece or Turkey, they take with them a truer idea of religion than they brought thence, and as teachers or nurses or wives carry light with them.

## A Missionary Workshop and Its Chief Workman

The Quiet, Far-Reaching Work of Rev. James S. Dennis, D. D., in His New York Home

BY HOWARD A. BRIDGMAN

Some men serve the enterprise of foreign missions by personal labor in far-off lands. Some stay at home and draw frequent and generous checks. Some weave themselves into the life of great institutions, colleges, hospitals, printing plants. Still others delve into the sources of information about the modern missionary movement, assembling from all parts of the earth a multitude of well verified facts, marshaling them in kindred battalions and sending them out in a form that feeds the minds and nerves the arm of Christian folk the world over. Comparatively few men are devoting themselves to this special line of activity, but their work is fully as important as that of those who go to non-Christian nations as heralds and teachers, or as that of the army of consecrated men and women who furnish the sinews of war. The cry today is for the right kind of missionary literature. It comes from all over the foreign field both from great representative Christian assemblies like that at Madras, India, recently, and from many a solitary worker on the firing line as well. The cry echoes here at home. "Give us," the Church demands, "fresh, authoritative, attractive missionary news."

Such a demand dignifies the labor of those who gather and disseminate missionary information. Among them all no one has made such substantial and voluminous contributions to the literature of modern missions as has Rev. James S. Dennis, D. D., of New York. Go into a live missionary meeting in northern Maine or western Kansas and the chances are you will hear a reference to his masterpiece, *Christian Missions and Social Progress*, or to his Centennial Survey, or to his *Foreign Missions after a Century*. No pastor can consider himself possessed of the best equipment for giving missionary talks who has not easy access to one or more of these volumes, and if he will study them industriously and systematically he

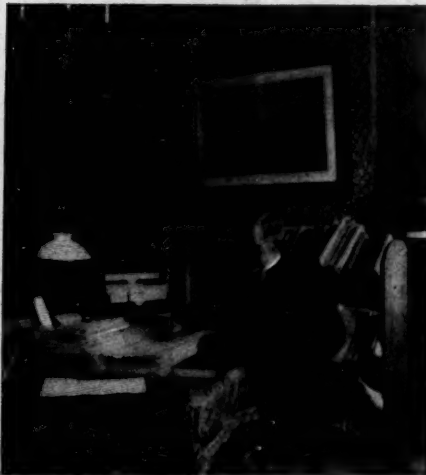
will never lack for fuel for his missionary fire.

To one, then, who senses the meaning of the modern missionary movement, the workshop where such volumes as these of Dr. Dennis are produced is as interesting as Edison's laboratory is to an electrician. You cannot be long in Dr. Dennis's charming home on Thirty-seventh street, New York city, without realizing both through the conversation of its occupants and the use to which some of the largest rooms are put, that this four-story brick dwelling which looks so much like its neighbors, is really one of the nerve centers of the Christian world today. To it come pouring in by almost every mail tidings from the antipodes and all the lands between. Out from it, straight as arrows to their mark, go constantly requests and inquiries to the uttermost parts of the earth. Dr. Dennis, perhaps more than any other man in England and America, is in direct touch with

missionaries of all denominations the world over.

Practically the whole of the third floor is given up to the workshop. In the large front room, as our picture shows, sits Dr. Dennis at his desk as regularly each day as if he put on his hat and went to a down-town office. Joining this room is a smaller one where over one hundred missionary publications, English, American, German, as well as those published on missionary soil, are kept on file, with numerous other periodicals and reviews of a less specialized scope. In the larger room in the rear more of the detail work is done. Here the fifty or more scrap books are to be found, each containing carefully classified matter, and all related to a minute and comprehensive system of indexing. The necessary apparatus for doing the work each day, typewriters, card catalogues and the like, and the many bound volumes of missionary periodicals, together with well-filled bookshelves containing collateral Christian literature, occupy much of the available space of these two large rooms. But there is no evidence of crowding or of disorder anywhere. There is still a fourth room, up one flight, where some of the overflow of surcharged files is kept, with the accumulated debris of past years of research.

Dr. Dennis's method of gathering and digesting his information, devised by himself, shows the mind of a clear thinker and a systematic worker. Its foundation stone is a complete analysis of his material. He looks upon his scrap books and pigeon holes as "bins" into which the separate particles find their way. When these bins are full, or measurably full, he is in position to write. Such chapters, for instance in his *Christian Missions and Social Progress*, as those dealing with the Elevation of Woman, the Suppression of the Slave Trade and the Introduction of Modern Medical Science, could be put together with comparative ease when he had once



Dr. Dennis in his study

filled up the special "bins" devoted to these themes.

Yet Dr. Dennis has been wise enough all these years to utilize effectively clerical help. Much of the time three young women have been kept busy, not only at stenographic tasks, but they have been real collaborators with him in preparing his books. He has taught them how to read the missionary magazines, how to digest personal letters from missionaries and to compress into available form the ideas that bear upon the subject which he is handling. So two or three other acquisitive minds and half a dozen sharp eyes are multiplying his power week by week and their combined vigilance prevents the escape of facts and illustrations which are stored up for future uses. We doubt if there is a library in the world or the office of any missionary society where the current sources of missionary information receive such careful scrutiny as in Dr. Dennis's workshop.

How came this quiet, courteous gentleman to devote himself to this special calling? His career illustrates the old truth that when a man is needed for a particular task he is often unconsciously being trained for it long before he takes it up. Dr. Dennis was born in Newark, N. J., a little over sixty years ago, graduated at Princeton in 1863 and at the theological seminary there in 1867, was ordained by the Presbytery of Newark, N. J., in 1868, and soon after sailed for Beirut under the appointment of the American Board just before its formal connection with the Presbyterian churches was severed. After a few years of general work he was impressed into service in connection with the theological seminary of the Syria Mission and for the eighteen years ending in 1891 he gave all his time to teaching, and the preparation of textbooks in theology and other branches of seminary study. His literary work in Arabic is in itself a witness to his careful and extensive scholarship. It includes text-books for theological instruction in the evidences of revealed religion, the science of Scripture interpretation and systematic theology. These books are in use by theological students in Syria, Palestine, Egypt, Asia Minor and Mesopotamia.

The death of his father—well known in railway circles as president of the United New Jersey Railroad and Canal Co., and prominently identified with several large financial institutions—recalled Dr. Dennis to this country, but, as he then thought and hoped, not for a permanent stay here. However, family obligations and responsibilities assumed such importance that against his inclination, he yielded to what seemed to be his duty and settled down in this country, cherishing for some time the vague hope that he might return to his loved work in Syria. But his missionary impulses were too strong to languish or to be kept in abeyance. Princeton soon summoned him for a course of lectures which fruited into the volume, *Foreign Missions after a Century*. Another invitation from the same source resulted in *Christian Missions and Social Progress*, and thus little by little he was led into the field of authorship. He was fortunately so situated that he was able to give both time and means to the task of issuing what are practically missionary encyclopedias. Though his volume *Foreign Missions after a Century* has passed through eight editions and though four editions of the first volume of *Christian Missions and Social Progress* and an equal number of the second have already been called for, they are not the type of books which yield large financial returns to their makers. The cost of preparing these volumes, which has been borne personally by the author, is great. For instance, all the statistical tables in the volume *Centennial Survey* had to be set up by hand by the De Vinne Press and Dr. Dennis sent no less than three hundred proofs to officials of mission boards and societies and to missionaries on the field in order to get their verification of his figures. The third volume of *Christian Missions*

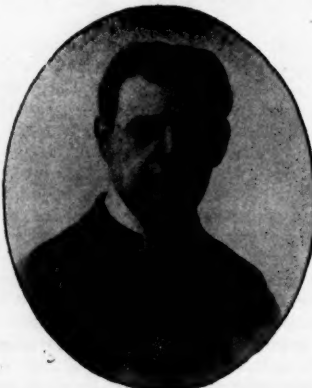
and *Social Progress* is now in hand, but considerable time will be required to complete it.

But if appreciation and gratitude are the chief returns for the labor in which Dr. Dennis has been engaged for the last ten years and on which he has expended many thousands of dollars, he is satisfied with such coin. He lives an even, busy, happy life, responding readily, so far as his engrossing duties permit, to calls for information and advice from numerous correspondents who are interested in missions. The tax thus imposed upon his time and generosity is by no means slight. His beautiful home is the natural resort for missionary friends, and many a wearied worker on furlough finds cheer and comfort there. As we sat at dinner the other evening and heard Miss Ellen C. Parsons of the Presbyterian Board of Foreign Missions tell of her recent trip around the world it seemed to me that the aimless chatter of the ordinary New York dinner table was worthless indeed in comparison with talk that moves habitually on such high levels.

During the summer season, which for the past two years has been spent at Dark Harbor, Me., Dr. Dennis carries on his labors methodically in a quiet log cabin by the sea. He gets his reward as he goes along in the joy of occupying a watchtower whence he surveys the coming of the kingdom the world over, and when by and by his autumn shall come and his life work shall be rounded out to its finish, he and those who love him best may justly take genuine satisfaction in his unique and splendid contribution to the Christian thought and action of his times.

### Andover's New Professor

The trustees of Andover Seminary, as announced three weeks ago, have appointed William R. Arnold, Ph. D., of New York, to the Hitchcock professorship of the Hebrew



language and literature, and the Visitors have approved the appointment. This fills the vacancy caused by the resignation of Prof. George F. Moore, who for nineteen years rendered distinguished service to the seminary in this department. Dr. Arnold is a Congregationalist, but up to this time has not been well known in New England. He was born in the Orient, came to this country in boyhood, received his college education at Ohio Wesleyan University, studied theology at Union Seminary, and took his doctor's degree in Semitic languages at Columbia University in 1896. For two years he was curator at the Metropolitan Museum of Art. Since resigning that position, he has spent his time in private study, in this country and in Europe, devoting special attention to the minor prophets, and has published part of the results in the *Zeitschrift für alttestamentliche Wissenschaft*. He is also a contributor to the new Jewish Encyclopedia, now in process of publication.

In appointing a young man, the trustees have followed almost unbroken precedent in the Old Testament department. Moses Stuart was thirty years old when he became pro-

fessor of sacred literature. Dr. Bela Edwards was made professor at thirty-five. Edward Robinson became instructor at twenty-nine. Dr. Mead was thirty when appointed, and Professor Moore was thirty-two. Dr. Arnold takes his place in this honorable succession in the full vigor of early manhood, with an excellent linguistic equipment and a fine enthusiasm for his work, and confident that Old Testament studies possess enduring value for ministerial training. The lectures upon Biblical Introduction, which he has already delivered at Andover, augur well for his success as a professor in this historic institution.

P.

### Our Readers' Forum

#### "What the Laymen Really Want"

I have read with interest the suggestion of Mr. Fearing as to what laymen really want, and the suggested program of a series of sermons for special meetings. Doubtless there are a few intelligent laymen in almost every congregation who would be greatly profited by such a series if wisely prepared and delivered. But there are also many elderly people, and some younger ones, who have old-fashioned ideas about the Bible, and who know little or nothing about the discussions that have led to changed and improved views about it. These are often among the most devoted and spiritual church members.

The latest ascertained facts of Biblical investigation, that are well known and generally accepted among scholarly ministers and well informed laymen—such as Mr. Fearing suggests—would be a terrible surprise, and a fearful stumbling-block to many of these uninformed saints.

The writer once tried such an experiment in a Congregational church of large membership and average intelligence. The result was, a very few well-informed and thoughtful people were greatly helped, but a considerable number of the older people, church officers and Christian workers, were so stumbled and hindered that he has always been in doubt whether more good, or harm, was done by those sermons. In the meantime he drew about his own head such a storm of criticism and indignation as he never had before, nor has had since.

The pastor who tries this experiment will come out of it with some experience that will be valuable to him in his next parish, but it might not be a bad thing for him to have some idea where his next parish is going to be, before he begins it.

S. W. M.

#### We Think It Is the Exception

One Congregational minister last Sunday prayed for the priests and rectors of his community. And the people said Amen.—*Congregationalist*, Jan. 24.

Was this recorded because it is the exception for the Congregational minister to pray for his brethren in the ministry of other denominations? It may or may not interest you to know, that during my ten years' ministry I think it would be difficult to name many occasions when I have failed to pray, not only for my brethren in the ministry, but for the churches of every sect or creed, during the pastoral prayer at the morning service. Until I read the above paragraph it had never occurred to me that this was anything out of the ordinary.

Newburyport.

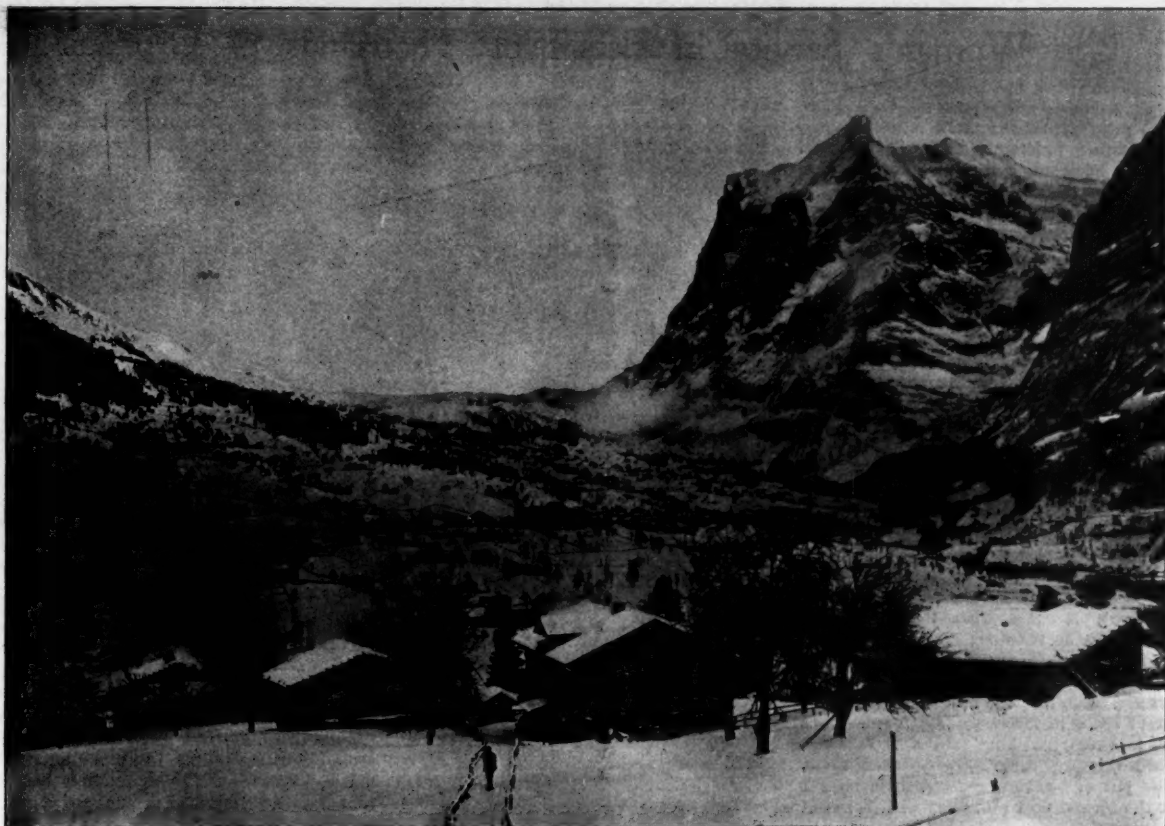
M. O. P.

#### What Parents May Expect

I have watched the Deland agitation on Obedience with interest. If she "wins out" we shall need a new revised version with the reading, "If ye agree with me ye will keep my commandments."

W. E. S.





Grindelwald

## Midwinter Holidays in an Alpine Valley

With a Model Switzer Village Pastor for the Human Background

By REV. EDWARD D. EATON, D. D., PRESIDENT BELoit COLLEGE

Switzerland is the paradise of summer tourists, but still more delightful in the snowy robes of winter.

As the tilted little locomotive draws its train of miniature cars from Interlaken across the white plain and up into the gorge of the Lutschine, which foams down along its icy bed to meet us, the mountains close about the train in forms of increasing grandeur, dark-wooded, with frozen cataracts shining upon their sides, until the end of the railway is reached at Grindelwald. Here is a beautiful and fertile valley, 3,000 feet above the sea, with innumerable Swiss *chalets* climbing adventurously in all directions upon the slopes of the mountains, overshadowed by massive peaks.

About the first thing to strike one is the universal use of hand-sleds—"toboggans" the English call them. Postmen, tradespeople, the village doctor and clergyman, as well as the school children, all are coasting. Men and women of years and dignity of bearing post down hill and climb up again with as much assiduity and concentration of attention as ever they devoted to business or social obligations. Even the woodchoppers come tearing down the mountain sides on larger sleds, to which are attached the giant spruces they have felled, which plow their way down to the sawmill. So the farmers coast from mountain pastures with loads of sweet hay stored on the heights since last summer's mowing.

A rival occupation is that of skating, several ponds being kept in order for the use of the valley's guests. When the

snowstorm pours down its white deluge dozens of men are at once put upon the ice to shovel it free again, and a few are kept busy throughout the whole of every night flooding the surface while it freezes, so that each morning it may be smooth to the skater's steel.

Another fascinating diversion for the more adventurous is the use of skis, or Norwegian snowshoes, and one of the festivities of the winter was a ski-tournament on the snowy slopes a little distance above the village. The contestants one by one came sliding swiftly down until they reached an artificial parapet, over which they shot into mid-air, some of them alighting upon their feet amid the applause of the spectators, others landing upon their backs in a tangle of legs, arms and snowshoes.

The real center of the valley is the village church, with adjoining parsonage and schoolhouse. Close about the church cluster graves where the mountaineers rest in their long sleep, shadowed by the mighty hills in the *crevasses* of which some of them met their death. The pastor is the mainspring of the best activities of the community, head of the school board, examiner of the mountain guides in the various branches of study which are prescribed for them, and local representative of the Red Cross Society. His influence helped to secure the building of the railway connecting the valley with the outer world. Twenty years ago beggary was common in Grindelwald; his outspoken disapproval of it has banished the practice here. Ten years ago fire

destroyed nearly the entire village. The pastor went to Bern, studied the water-works and on his return secured the adoption of a system in Grindelwald.

It is a profitable experience to belong for a time to the congregation of such a pastor; to sit in the quaint church, where the men in brown homespun all sit upon one side, and on the other the women, also in brown, bareheaded or with black lace caps, and all wearing aprons; to join in the chorals, led by the pastor's voice and droning organ; to listen to the gospel, none the less searching and uplifting because uttered in a foreign tongue.

Among the many vivid pictures of our winter in Grindelwald let me barely suggest a few: A funeral procession winding slowly for miles among the hills, the coffin borne on the shoulders of men; behind it, walking two and two, the relatives and friends, the men first, then the women, mortality and grief seeming the more impressive when set in the calm of the eternal hills; the avalanches on sunny days, looking like white veils flung down the mountain declivities, but sending their echoing thunder from side to side of the valley. Above them could be picked out with a glass the forms of the chamois finding their scanty pasturage high up amid the rocks and snow. At sunset the wonderful rosy glow upon the peaks, vivid and tender as the memory of a great joy. Fill out for yourselves these suggested pictures, and you will realize something of the charm of a winter in Grindelwald.

## One Woman's Service in Behalf of Thousands of Orphans

By Ruth A. Benedict

The phrase "secretary's office" generally suggests business blocks, elevators, office boys and more or less of red tape and other paraphernalia of commerce. Therefore, as I walked up King Street, Worcester, between rows of pleasant homes, a vague suspicion of having missed my way stole over me, and when I stood on the piazza of a small home-like house, I actually had half a mind to turn back. But I referred to my note-book and found that sure enough this was the place where the National Armenia and India Relief Committee was doing its work of love for the orphan boys and girls of India and Turkey, so I rang the bell. Yes, Miss Wheeler was at home and soon appeared—an alert, energetic woman, whose very presence was sufficient guarantee that her work, no matter where it might be located, would be conducted on up-to-date business principles.

"You see," said she, "in the face of such great needs, I didn't feel justified in hiring a down-town office; so, when I came into the work, I brought its management right into my own home." So far the experiment has been a success and the expenses of conducting the work have fallen off wonderfully. Every inch of space in the house is utilized. "We used to have a coal bin," said Miss Wheeler, "but we simply couldn't give so much room, so we put in a gas range." A little later I saw the former coal bin, filled with boxes of envelopes; as well adapted to that purpose as if such had been its original design. It is the same way all over the house. A pair of scales on a big table in a corner of the kitchen shows where the mailing force works when the quarterly numbers of *The Helping Hand* are issued. Miss Wheeler's own bedroom also serves as private office. Here one stenographer is constantly at work, while another works upstairs and a third comes in a part of each day. Others are busy addressing envelopes and wrapping up *Helping Hands* when needed. Letter files, card lists of the donors and of the orphans supported at these schools, reports, reference books, with other appointments of an ordinary business office, are also in evidence here.

This work was started by the National Armenian Relief Committee at the time of the terrible massacre in 1895, with the object of helping all the surviving sufferers from that sad tragedy, many of whom were for a time reduced to utter poverty. But as it was found that over 40,000 orphans had been left homeless by this cruel slaughter, the work was con-

tinued in hopes of helping some of these. So although the particular occasion for the appointment of this committee has gone by, its claims are none the less urgent, for most of

by newspapers and individuals at the time of the massacre, are now left unsupported. In some places the famine funds are wholly exhausted, and in others the children must be sent away from the schools much too young.

In February, 1902, the committee was asked to take up the work among the orphanages of India, so it now works in both fields. Miss Emily C. Wheeler, who has been secretary of the organization since 1899, is particularly well fitted for the position, having served sixteen years as missionary in Harpoot, Turkey, where her father and mother before her were stationed.

Although this work is carried on along original and somewhat unconventional lines it has a firm business foundation, as is evidenced by the name of the treasurers, Brown Brothers & Co. of New York. Judge Brewer is president of the executive committee, Spencer Trask, chairman, and many other well-known business men testify to the thoroughly liable and practicable methods of the committee. Dr. James L. Barton of the American Board is specially enthusiastic in his commendation of its business policy. The receipts for the fiscal year of 1902 were, in round figures, \$28,000. This amount was made up largely from the annual pledges given by societies, churches and individuals. The remainder is made up of subscriptions or contributions secured by Miss Wheeler's representation of the cause. Miss Wheeler has but recently returned from a five weeks' trip through northern New England and Canada, and has been invited to go to Ottawa, Colorado and California next March.

When at home Miss Wheeler is too busy to speak much, but she often gives her Sundays and week night evenings to this part of her work. Each contributor receives a personal letter from her, besides the formal acknowledgment from Brown Brothers, while the missionaries themselves write to all who support a special orphan and send a photograph of the child. The Eastern states contribute most largely to the fund, though gifts are sent from all the states and some mission lands.

A morning's mail may contain a contribution of five cents or \$1,500. One gentleman is supporting one hundred orphans in Turkey, so sends \$2,500 a year, paying it in quarterly installments. Some of the orphans in India, on certain days go without their rice for dinner that they may send the money saved to the children in Armenia, and the Armenian orphans in turn contribute to the work in India.



Marsovan orphans weaving cloth



MISS WHEELER

the orphans are still only half grown and cannot be turned out of their school homes to wander round the streets again. At the present time over 1,700 children in India who were admitted to the orphanages through gifts raised



Orphan shoemakers at Harpoot



As the money received for the work comes from all over the world and from every denomination, the committee has thought it wisest not to limit its work by establishing orphanages or assuming the exclusive control of any, preferring to give through the various agencies already established. In distributing the funds, preference is given to the schools which are willing to give full reports of the children, and to press elementary industrial training. There are fourteen stations in Tur-

key and twelve in India, as well as many sub-stations, aided by this agency.

The schools which this committee helps aim to reproduce, so far as possible, the influence of a Christian home. All children are given systematic industrial education, through the use of "finger work," which beginning with the simplest kind of clay modeling or sewing, finally leads the pupil up to most useful and artistic handiwork of every sort. Our illustrations show the more advanced forms of

finger work, in the shoe making and weaving. The girls are reeling and weaving the cloth while the little one in the corner is playing with a cradle which is also the work of the pupils. Native customs and costumes are not interfered with unnecessarily, so that when the pupil leaves the school he returns to his people, not as an alien, but as one of themselves, to show them, more effectively than the foreigner can, their industrial and spiritual possibilities.

## A Church Built for and by the People

Within twelve months of the burning of its edifice—Jan. 31, 1901—the People's Church of St. Paul was housed in its completed building—a structure departing in many ways from the ordinary house of worship. The burned building had become in its dozen years increasingly a center for the higher class of entertainments; indeed, for concerts and lectures no other building in the city was thought of. This public service of the building has brought into the church service and work a cosmopolitan company of worshippers such as gather, perhaps, in no other church of our order. For People's Church has been fully affiliated with our communion for many years. This peculiar service of the entire community finds full expression in the new building—I say new, for only the walls of the old structure survived the fire.

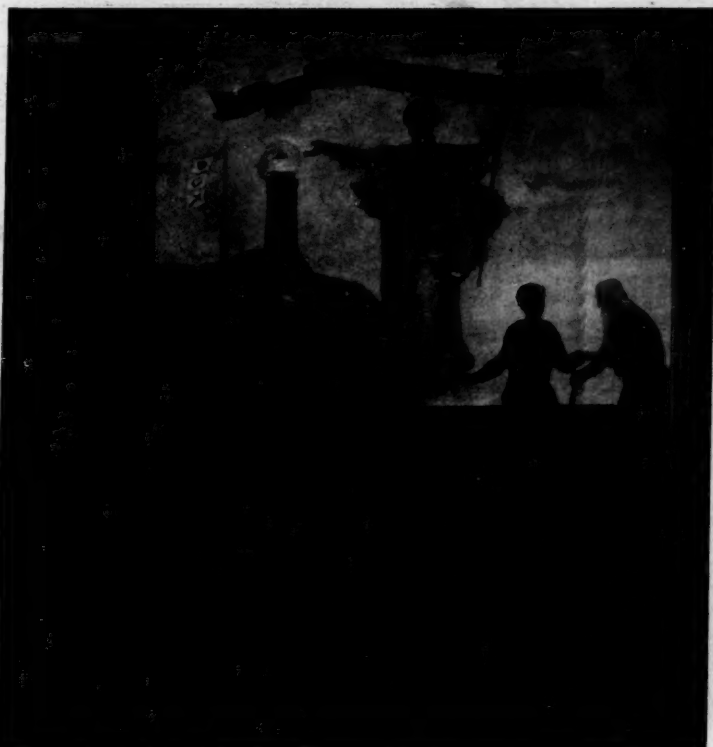
The exterior speaks foremost of sturdy use. Little has been expended on the graces of church architecture. Yet with its massiveness, its notable height and goodly proportions, the square structure has a nobility which commands attention.

Entering through the spacious vestibule one comes first to the Sunday school room, built to hold about 500 people. On this floor are, also, an ample prayer meeting room, two committee-rooms, a large dining-room with kitchen adjoining, a ladies' parlor, library-room and checkroom.

Broad stairways on either hand lead to the main auditorium, constructed after modern methods, but unusual in its extremely deep galleries. Numbered opera chairs give 850 seats downstairs and 950 in the galleries, 1,800 in all. The carpet is of deep red velvet, the



Mural Painting in People's Church, St. Paul (Religious Leaders Panel)



Love Panel in People's Church

furnishings of dark oak, upholstered in leather. The ceiling is in oak panels. The ample platform enlarges into a stage on occasion by movable sections resting on horses. The organ and choir-loft directly behind the pulpit are built with concert use in view.

The decorations are indeed notable. A noble arch lifts itself above pulpit and choir, and the space on either side is utilized for large symbolical paintings, representing adoration and worship, in which angel and cherub forms below melt into a distance and glory above. To the left is a panel with heroic figures of religious leaders, with Phillips Brooks in advance—with the motto above, "The truth shall make you free." The left panel, with the motto, "The greatest of these is love," is a symbolical figure piece.

These noteworthy paintings in fresco are the work of Carl Guther of Washington. They fit in with the scheme of decoration representing on the east wall the divine and on the west, the human. To this end, the windows of high-art glass work on the east bear above the names of the twelve prophets, and below the names of the apostles, while the Apostle's Creed, finely illuminated, is distributed over the twelve windows below that gallery. The large central window, given in part by the Minnesota Congregational Club, represents below Christ and the woman at the well; above, the women at the tomb and the ascending Lord.

On the west the twenty-four windows are

Continued on page 352.





## Sargent's Redemption

The New Mural Decoration in the Boston Public Library

BY ESTELLE M. HURL

Nothing has happened in Boston for a long time which has so demonstrated the moral and religious earnestness of our American people as has the uncovering of Sargent's painting of The Redemption in the Public Library. Day after day, and all day long, the hall is thronged with men, women and children gazing at the great picture. They speak to one another in subdued voices, and come and go in silence. They carry an air of awe, as in the presence of a solemn mystery.

That this is a superb decoration does not at all account for the remarkable interest it has aroused. Doubtless its rich, sober color, the strength and simplicity of its lines and the well-balanced symmetry of the design, make some sort of an impression upon even the dullest aesthetic consciousness; but with these artistic matters the majority of visitors are not chiefly concerned. They care very little for "art for art's sake," but are intensely interested in a picture with a meaning. And here is a picture with a meaning which appeals to the universal Christian sentiment, and it is for this reason, above all others, that crowds of people are attracted to it. With absorbed attention they turn from the picture to the printed description and back again to the picture, as they strive to decipher the various details of the symbolism. It is as if, like Paul, they were "determined not to know anything save Jesus Christ and him crucified."

The Redemption is a mural decoration at one end of the third floor corridor of the library, facing Sargent's already familiar picture of Ancient Religions, and forming the logical and historical complement of that composition. The arched wall is divided as in the companion picture, into a lunette or semicircular portion, and a rectangular section or frieze below, and on a narrow cornice separating these two parts runs the legend which is the key of the picture: *Factus Homo Factor Hominis Factique Redemptor; Redimo Corporeus Corpora Corda Deus* [The Maker of man was made man and the Redeemer of his work; as man (incarnate) I redeem the body, as God, I redeem the soul (heart)]. The lunette is occupied by the three enthroned figures of the Trinity, and the frieze consists of a row of angels. In the center and intersecting the two portions is a large crucifix supported by the two central angels of the frieze.

The background of the wall is a dark, lustreless blue; the dominant color of the composition is red, ranging from the dark maroon of the draperies of the Trinity through the rich, dull, middle tones of the angels' robes, to the clear light blood color—the keynote of the chord—in the stole-like mantle of the Redeemer. There are just enough touches of gold, and in just the right places, to brighten the scheme without taking from its sobriety.

By keeping the range of color within these strict limits the artist has achieved the most effective point of his symbolism. For red and blue are pre-eminently the right colors for sacred art, not merely

because of historical tradition, but because there is an inherent fitness in their use. Blue, the color of the sky and of the sapphire, is the symbol of truth and eternity; red, the color of fire and of the ruby, is the token of love.

Of course the first thing that arrests attention is, as is intended, the crucifix, on which hangs the figure of the Redeemer, modeled in high relief, tinted a neutral gray, the head entirely in the round and surmounted by a large metal nimbus. Beneath the feet is the twisted body of a serpent.

The face is gentle and not over strong in character, recalling the Christ of Fra Angelico. There is no sign of anguish in the expression, nothing to appeal to the spectator's emotion. The figure is clearly intended as a symbol rather than as an idealized portrait. From such a symbol the descendant of the Puritan recalls a little, as savoring too strongly of those practices against which his forefathers protested. Boston has not even yet altogether lost the spirit of the colonial governor who cut the red cross from the flag of England.

Yet assuredly the central fact of the redemption as interpreted throughout all Christendom by every shade of doctrinal opinion is the Crucifixion. We must take this as our starting point and putting ourselves as far as may be in sympathy with the artist's methods follow out the meaning of his work. While his symbolism is drawn almost wholly from the art of the Middle Ages, the emblems all have their basis in the Scriptures. If they are not immediately legible they are perfectly intelligible as soon as pointed out.

To begin at the center, one immediately asks, What are these figures in relief, one on each side of the Saviour, each holding a chalice to catch the drops of blood falling from the nail prints of the hands? They are crouched in a sort of square frame built about the transverse arm of the cross, and they seem to be held in place by a red, scarf-like mantle which binds them to the figure of the crucified. Both are nude but for garlands of leaves, in gilt relief, about the loins, and one has only to notice these "fig leaves" to recognize Adam and Eve. The figure of Adam is somewhat uncouth, as of primeval man, but Eve has the delicately cut face such as all the old artists have given to the mother of the race. Both the type of face and the drapery over the head recall the traditional picture of the Madonna.

Why then are Adam and Eve connected with the redemption? Because "as in Adam all die, even so in Christ shall all be made alive." The old miniaturists, taking this text as the basis of their motif, introduced the figure of Adam (but not of Eve) at the foot of the cross. There was a certain church legend which helped out the interpretation of the text to the effect that the cross was erected on the site of Adam's tomb. Hence Adam, obedient to the call, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," comes

forth to secure the precious blood of the Redeemer. The introduction of Eve in this connection is a twentieth century innovation upon the mediæval motif.

Evidently the artist's object is to show Adam and Eve, as representative of the race, partaking of the benefits of the redemption. To make the meaning plainer the Latin inscription above reads, "*Missa Sunt Peccata Mundi*" (The sins of the world are remitted).

At the lower end of the cross is a gilt relief representing a pelican feeding her young with the blood of her own breast. This supposed habit of the pelican is an old symbol of the redemption and appears in many representations of the Crucifixion, but usually, if not always, I think, above rather than below the cross. The most familiar example is in Fra Angelico's great Crucifixion in the chapter house of St. Mark's, Florence, and here the figure is inscribed with the sixth verse of the One Hundred and Second Psalm, "I am like the pelican in the wilderness."

The angels of the frieze bear the various implements used in the Saviour's Passion. Some of us may remember how, in Michelangelo's Last Judgment, the heavenly host descend from the upper part of the composition bringing these strange trophies of the redemption. Here we easily recognize the sponge and the reed; the three nails; the lance, the hammer and the pincers (these last for removing the nails when the body was taken from the cross); the pillar and cords of the flagellation; the crown of thorns; the ladder. The two central figures are occupied entirely with the cross. There are eight in all, and in this number Mr. Sargent has made a somewhat surprising departure from the traditional standard. The seven angels of the Apocalypse [Rev. 8: 2 and 15: 1], the seven "archangels" of ecclesiastical tradition have so long figured in sacred art that the lover of ancient things resents the intrusion of an eighth! But here is a case where the artist evidently valued the symmetry of his design above traditional symbolism.

One lingers longest, perhaps, upon this part of the decoration, delighting in the calm, stately beauty of the angelic presences, and noting the variety in their drapery. The angels of the cross are most richly dressed, their tunics being ornamented with deep arabesques in gold relief. On one the motif is a sheaf of wheat, on the other a cluster of grapes: the sacramental elements of bread and wine which symbolize the body and blood of the Redeemer.

The representation of the Trinity in the lunette requires somewhat careful consideration. Three kings occupy side by side a wide throne of Byzantine mosaic. Their faces are sufficiently alike to have been cast in a single mold; bearded, elderly, benign and looking straight before them. Each head is surrounded by the so-called cruciform nimbus, that is, the nimbus in which a

maltese cross is drawn. Each wears a voluminous cope fastened at the neck with a golden clasp (agrafe), and ornamented with a golden border in which at regular intervals the word *Sanctus* (Holy) is inserted. The folds of the three garments overlap each other in a curious way, which seems to suggest the union of the three in one. Each raises the right hand in benediction with the gesture always scrupulously regarded in ecclesiastical art, and still observed by ritualistic ecclesiastics. The thumb and two first fingers are open, symbolizing the Trinity. The third and little fingers, remaining closed, symbolize the two natures of Christ, the human and the divine.

With all these similarities in the figures the close observer discovers a difference in their crowns. The central figure wears the triple crown or the tiara, which in Christian iconography is the proper attribute of the Father. So, too, is the globe, surmounted by a cross, which the same figure carries in his left hand.

The significance of the other crowns is not so apparent; it is unusual indeed for the Holy Spirit to be represented with any headcovering, while the crown of the Christ is generally the crown of thorns. If the artist has followed accepted standards the figure at the right of the Father is the Son—according to the Psalmist's words, "The Lord said unto my Lord, sit thou at my right hand" (Ps. 90: 1). In this case the book would naturally be interpreted by Christ's office as the incarnate Word.

No thoughtful person can contemplate this representation of the Trinity without vague misgiving. "Is this," he asks himself, "the best expression a modern artist could devise for the setting forth of the great mystery of the triune divinity?" To answer this question I have been conning the pages of the learned Didron, whose *Christian Iconography* is the authoritative text-book of all students of ecclesiastical art. It is interesting to read of the many symbolic forms the theme has assumed, varying from the simplest geometrical diagrams, such as the triangle and the three interlacing circles, to elaborate anthropomorphic compositions like the one before us. In the first centuries of the faith art approached the subject with reverent timidity. The early trinity groups consisted of Christ, represented as a lamb or as a cross, the Holy Spirit as a dove and the Eternal Father merely as an outstretched hand or at most by the head and bust of an elderly man. In the later development of this group Christ is represented as hanging on a cross upheld by the Father, in form of an elderly man, the Holy Spirit still as a dove. This was the group which the genius of Albert Dürer many centuries later exalted into the only really great picture of the subject the world contains.

In the meantime the subject had passed through many grotesque not to say monstrous forms, such as figures with three heads, or figures with one head of three faces. The type of representation adopted by Mr. Sargent first appeared in the ninth century, but in the thirteenth and fourteenth centuries it was discontinued as too irreverent and materialistic. The Renaissance revived it, and here we have it again in the twentieth century.

The decoration of the lunette cannot be dismissed without mentioning the significance of the seven doves which encircle the throne. These are the seven gifts of the Spirit alluded to in the Apocalypse [chapter 5, verses 6 and 12]: "Power, and riches, and wisdom, and strength, and honour, and glory, and blessing," a list which by some forcing of the text has been identified with Isaiah's enumeration of the qualities of the Spirit of the Lord, "wisdom and understanding, counsel and might, knowledge and fear of the Lord" [Isa. 11: 2]. As these gifts were attributed to the coming Messiah, the symbolic doves belong properly only to the person of Christ, and it is for this reason presumably that each bears in his mouth the cruciform, or cross marked nimbus.

As one takes leave of the great picture it is natural to turn a backward glance towards the contrasting subject of The Ancient Religions. Artistically considered, the superiority of the new decoration is readily granted. Against the polychromatic scale of the one is set the simple rich chords of the other. Against the confused composition of the first lunette is set the simple grandeur of line in the other. Against the attitudinizing of the prophets, the calm repose of the angels. But considered as an interpretation of faith, does the Christian religion here assert its pre-eminence among the creeds of the ages?

### A Church Built for and by the People

(Continued from page 349.)

the contribution of many races and organizations. Below is the window given by the Bohemians—widely represented in St. Paul—bearing the portrait of Huss and above the lifted torch; the Presbyterian window with John Knox; the Unitarian with Emerson; the Episcopal, the Congregational, the German, Swiss, Italian, Roman Catholic and Hebrew windows—each with its traditional portrait and contributed by people of these beliefs. Elsewhere the Irishman, the Frenchman and the Englishman are represented.

The gallery windows represent the circle of knowledge and effort. Here is a window labeled Literature, contributed by school teachers; nearby is one named for Labor and given by the unions; adjoining is Patriotism, given by the G. A. R. The central one

is called the Masonic window—the Crusaders above, the All-seeing Eye and Good Samaritan below.

The investment in People's Church represents a cost of \$185,000, of which \$90,000 was expended in this rebuilding.

The genius of this building and the force behind the church is Rev. Samuel G. Smith, D. D., its founder and only pastor.

Although the finishing was not fully complete, the building was opened the first Sunday of the year, the pastor being assisted by Presiding Elder Rule of the Methodist Episcopal Church and Dr. G. R. Merrill of the Home Missionary Society. B. P. H.

We have no agents or branch stores.  
All orders should be sent direct to us.

## New Spring Costumes.

NEVER before have we offered such dainty and attractive costumes and skirts as we are showing this season. Our Spring Catalogue should be in the hands of every lady who wishes to dress well at moderate cost. It illustrates styles which are distinctly new and exclusive. We keep no ready-made goods, but make every garment to order; that is why our goods are renowned for their perfect fit and finish. No matter where you live, we pay express charges.

Our catalogue illustrates:  
New Suits, well-tailored, in the newest fashions, \$5 up.

Evening Costumes in models to prevail during the coming Season, \$12 up.

The latest designs in Spring and Summer Skirts, \$4 up.

Rainy-Day and Walking Skirts, \$5 up.

Jaunty Jackets, Rainy-Day and Walking Suits, Traveling Dresses, Etc.

The catalogue and samples will tell you the rest—they will be sent free by return mail. Every garment you choose will be made to measure and guaranteed to fit and please you. If it does not, send it back promptly and we will refund your money. It's your good will we want most.


NATIONAL CLOAK AND SUIT COMPANY,  
119 and 121 West 23d St., New York.

Lessens Silver care,  
Prevents Silver wear.

## ELECTRO Silver Polish SILICON

Used by owners of valuable Plate for more than a quarter century.

Electro-Silicon Soap for washing and polishing Silver and Glass is pronounced perfect. At Grocers and Druggists and postpaid 15 cts. (stamp).  
The Electro Silicon Co., 80 Cliff Street, New York.



## STRENGTH


Twenty-five years ago in acquainting jewelers with the strength of the Jas. Boss Stiffened Gold Watch Cases, an enterprising salesman used the method hereshown. Jas. Boss Cases are still the strongest cases made. As good as solid gold in appearance. Better than gold in wearing quality. Less than solid gold in cost. In a

## JAS. BOSS

### Stiffened Gold Watch Case

there is a layer of very hard composition between an inside and outside layer of solid gold reducing the cost of the case, and adding greatly to its strength. BOSS Cases are guaranteed to wear for 25 years; are recognized as the standard, and sold as such by all jewelers. Write us for a booklet.

The Keystone Watch Case Company, Philadelphia.

By This Mark  You Know Them



## The Home and Its Outlook

### Rest Where You Are

BY CHARLES P. CLEAVES

When, spurred by tasks unceasing or undone,  
You would seek rest afar,  
And cannot, though repose be rightly won,  
Rest where you are.

Neglect the needless; sanctify the rest,  
Move without stress or jar.  
With quiet of a spirit self-possessed  
Rest where you are.

Not in event, restriction, or release,  
Not in scenes near or far,  
But in ourselves are restlessness or peace.  
Rest where you are.

Where lives the soul, lives God. His day, His  
world,  
No phantom mists need mar.  
His starred nights are great tents of peace  
unfurled.  
Rest where you are.

### Other People's Economies

It is so easy to think our own standards right and those of our neighbor wrong, especially in regard to money matters, that we are in constant danger of being uncharitable in our judgments. It is well to remember that all economies are not praiseworthy and that far-sightedness is of the first importance in considering expenditures. The result of saving or spending must be carefully considered before a decision is reached, for what might look like extravagance at the time may, later on, bring back such valuable returns as to prove it the wisest of economies, while many a bit of saving has been the cause of large expenditure.

For instance, a thrifty housewife concluded last spring to paper her dining-room and kitchen herself, in order to save money. She was wholly unaccustomed to such work and, although she accomplished it successfully and was better pleased with the result than she would have been if the paper hanger had done it, yet she over-tired herself, brought on nervous prostration and not only suffered much before regaining her health, but she was obliged to pay the doctor several times the amount of the paper-hanger's bill.

Another mother was often censured because she entertained so much. "I should love to invite my friends as freely as you do," said her friends whose incomes were about the same, "but I can't afford it. Yet a few years later, when the children were all well settled in life, it was found in almost every case that their successful start was largely due to their wide circle of friends and acquaintances. Let us be slow to condemn another's extravagance, for it may prove to be the "bread cast upon the waters" which will come back "after many days"—perhaps at the time of greatest need.

Jesus utilizes the great parable of the family for the last time; and as he had invested fatherhood and sonhood with their highest meaning, so he now spiritualizes home. What Mary's cottage at Bethany had been to the little company during holy week, with its quiet

rest after the turmoil of Jerusalem; what some humble house on the shore of Galilee was to St. John, with its associations of Salome; what the great temple was to the pious Jews, with its presence of the eternal, that on the higher scale was heaven. Jesus availed himself of a wealth of tender recollections and placed heaven in the heart of humanity when he said, "My Father's house."—*Ian MacLaren.*

### Roundabout to Ezekiel's Watch-tower

BY LUCY ELLIOT KEELER

I had been reading Mrs. Wharton's *Valley of Decision*, and with other readers wondered what relation existed between the story and its title. The next Sunday, by one of those curious gatherings of events—which make us believe that everything is always around us had we only the eyes to see them—the minister read the third chapter of Joel, and I was startled to hear:

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

"Exactly!" I said to myself; "that epitomizes the whole story of Italian society before the upheaval of the revolution. I began reading the Old Testament that afternoon with a view of finding other phrases which had been used as book titles, as well as those which might prove suggestive along that line. The summer afternoon slipped away, and when I finally aroused myself to the time I smiled at my own absorption. I had not been so unfeignedly interested in any reading for a long time. I had simply rediscovered the trite principle that the pursuit of any single line of research throws light upon all that intersect it.

Eager to try the theory on somebody else, I concocted a Sunday game for a group of young people in the house. We would together make out a short list of well-known personages. Each of us would select a book of the Bible and search it for quotations descriptive of our celebrities. In the evening we would read our discoveries and vote upon the most pertinent. The palm was carried off by a girl who wrote over Prince Henry's name, "She brought him butter in a lordly dish."

Above the amusement of the game, however, I was interested in the comments of the young people. Without exception, each of them had found the book he or she had chosen intensely absorbing and "full of new things which I never saw before."

One college girl declared that she had sometimes wished that the Bible had been entirely kept from her until she was eighteen—as a coming-of-age treasure to which she would approach full of anticipation and eagerness. The day's reading of Numbers, however, reminded her that she had never before read it through as she would a novel, at one sitting, and that she now saw attractions in long stretches of Bible reading to which she had hitherto been blind.

All this will seem threadbare indeed to many readers. Others, however, may find in a personal experience like this suggestions for their own more enlightened reading of the great Book. In the novel to which reference has already been made, Mrs. Wharton referred to the Valley of Ezekiel, and as the phrase half repeated the title I decided to look up that prophet of whom I knew so little. I read the fifty chapters through at one sitting, rapidly, for the story and the general effect.

What did it all mean? I asked myself. Why those anvil strokes of "Son of Man, Son of Man"; "appease my fury, appease my fury." Fury? God's? Why was Ezekiel forbidden to shed one tear for the dear wife who was suddenly taken from him? Why the detailing of most revolting situations? What grandiose flights of imagination! what dirges! what wheels within wheels, and omniscient eyes! and what a hush over my heart with those last four words! I could hardly wait for a new day to open that I might begin again upon this strange story.

At the second reading I counted the phrases, "Son of Man." There were ninety. I made notes of the chronology. I perceived that the beautiful description of Tyre, under the symbol of a gallant ship moored in the seas, was literal history, perhaps the most remarkable description of Tyre's glory extant.

All this was a mere beginning. Sitting up with a friend waiting for a belated train, I proposed to read Ezekiel aloud to her, and her comments elicited fresh wonders from the text. I began mentioning Ezekiel in talk and in letters. Some one sent back a "Traveler's text," which after all my perusal of Ezekiel had hitherto escaped my notice. Picked out so from its lurid setting, and handed me by a friend, the verse became a treasured possession, catching trains with me, and walking strange streets, and settling many a question of holiday procedure: "Yet will I be to them as a little sanctuary in all the countries where I shall come."

More than one correspondent wrote back that she had asked her minister to preach a sermon on Ezekiel; one was reading the book in German; another called my attention to the artists who had portrayed Ezekiel, notably Raphael and Sargent; and the poets who, like Whittier, had sought to bring him into human relationship. One of the young persons who had participated in the Sunday game made up a catechism after "Who was the meekest man?" of our childhood. Some of her questions would stagger even the recondite student:

"Who beside Absalom was suspended by the hair of his head?"

"How long did the prophet lie upon his left side? how long upon his right?"

Lest I might think her flippant, she had tucked in with a catechism a compilation of the beautiful promises of the book, with her opinion that Paul might have been proud to write that remarkable passage in the twenty-sixth chapter, promising Israel a new heart.

Not until in such varied ways as these I had become thoroughly familiar with the text and the story did I take up authoritative "helps." With Buchanan Blake's *How to Read Ezekiel*, and Ezekiel in the Cambridge Bible series, came a flood of light. Allegory separated itself from history; visions and symbols fell into perspective; I made charts of the temple and divisions of the land; I shared Ezekiel's agitation in delivering his dread burden of judgment; and after the storm and stress wherein the Children of Israel learned the alphabetic principles of life, I felt upon my own face some mist of that life-giving stream issuing from the Throne and believed as never before that "the Lord is there."

### For a Grave

Pansies first and violets blue,  
While our thought is full of you,  
While they name you soft and low,  
Lest the heart should overflow.

Roses in a little while,  
When we learn again to smile,  
When our sorrow finds relief  
In the sympathy of grief.

Lilies last in later years,  
After time has dried our tears,  
Such as brother Lippo paints  
In the hands of happy saints.  
—Rennell Rodd, in *Myrtle and Oak*.

### Winning and Keeping a Boy's Friendship

BY PRUDENCE PEPPER

It has been said that if a boy is ever to become a true man, that vital spark of manhood exists and should be recognized in early, very early childhood. The parent, pastor, teacher, or friend who would receive a boy's loyal devotion must so introduce himself that the embryo man, in his turn, will feel that his individuality is known and valued by a kindred spirit.

You must not only *love* the boy, you must *like* him, if you would be his friend. To no other will he consciously reveal himself. Search deeply and assiduously for some individual and likable trait in the youngest boy of your acquaintance. When found, act in reference to it and note the result.

The necessity and value of counting young children as individuals cannot be insisted upon too strongly. When this theory is reduced to practice, how will adults conduct themselves toward the children and youth in whom they find likable qualities, and from whom they seek an honest liking in return?

Your little son will doubtless love you because you are his mother, the source of his greatest comforts and pleasures. He will like you or dislike you for the same reasons that lead other people to like or dislike you.

You must win your boy by the same gentle, womanly arts by which, years ago, you won his father's heart. You strove to make yourself pleasing in his eyes; in his presence you repressed the frown and restrained the impatient word. Try the same means of making yourself attractive to your little boy, and see what an ardent little lover he will become.

When you have won him, keep him. Never appear before him in dishabille of dress or manner, such as would cover you with shame and confusion if witnessed by adults not included in the family circle. Never find yourself about to speak to your boy as you would not dare to speak to a stranger, an enemy or your neighbor's child. Did you ever listen to a tiresome visitor, bid her a smiling fare-

well, ask her to come again, and in the next breath give vent to your restrained vexation by making a sharp reply to your child who has been waiting so long for a share of his mother's attention? Does he like "cross mamma" any better than your visitor would like a cross, discourteous hostess?

Teacher of youth, clothed in the brief authority delegated by parents through school officials, do you ever stop to consider whether your pupils would voluntarily seek your presence or help because they like you? Do you sometimes speak to them as you would not dare to speak to their parents, or to their older brothers and sisters upon whose good opinion your social popularity depends?

A boy's reticence is just a little greater than his keen sensitiveness. For this reason, parents and teachers, we seldom, if ever, hear from him those just criticisms which would be a revelation to most of us.

### Care of Eyeglasses

When glasses are required they should be given proper care by the wearer. We have often seen patients wearing glasses so scratched and dirty that a great effort must necessarily be made to see through them. In using eyeglasses they should never be folded, as they soon become misshapen and scratched. For the same reason glasses should not be thrown carelessly upon tables, stands, etc., and when out of shape, nicked and scratched, they should be repaired or new ones purchased. After the correct lens has been selected, care should be taken that the frames are carefully adjusted by a competent optician, as oftentimes improperly fitted frames destroy all the benefits that would have resulted from the glasses.—A. B. Norton, in *The Atlantic*.

### A Game with Bubbles

Probably the liveliest amusement for a children's party may be enjoyed by means of a cake of brown soap, a number of common clay pipes and a basin of strong soapsuds placed in the center of the table. The young folks are given clay pipes with neat ribbons attached, and an ironing board covered with cloth is rested on the backs of two chairs of different height. At the lower end of the board two pieces of wood are fastened so as to stand upright on either side of the board, forming a goal.

The object of the game is for each player in turn to dip his pipe in the suds, blow a bubble, drop it on the upper end of the board and carefully blow it forward, and, if possible, through the goal.

### Laughable Definitions

Many children are so crammed with everything that they really know nothing. In proof of this, read these veritable specimens of definitions, written by public school children:

"Stability is the taking care of a stable."

"A mosquito is the child of black and white parents."

"Monastery is the place for monsters."

"Tootin is something to do with getting drunk."

"Expostulation is to have the smallpox."

"Cannible is two brothers who killed each other in the Bible."

"Anatomy is the human body, which consists of three parts, the head, the chest and the stummick. The head contains the eyes and brains, if any; the chest contains the lungs and a piece of the liver. The stummick is devoted to the bowels, of which there are five, a, e, l, o, u, and sometimes w and y."

—James Henry Foss, in *The Gentleman from Everywhere*.

### Closet and Altar

IN LENT

*The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.*

Repentance is the awakening of the consciousness of sin; and penitence is the ever-deepening abhorrence of its sinfulness.—Bishop Thorold.

There is no thirst of the soul so consuming as the desire for pardon. The sense of its bestowal is the starting-point of all goodness. It comes bringing with it, if not the freshness of innocence, yet a glow of inspiration that nerves feeble hands for hard tasks, a fire of hope that lights anew the old high ideal, so that it stands before the eye in high relief, beckoning us to make it our own.—Charles H. Brent.

If you think how the world is flooded with forgiveness, you will just dip in your cup and take what you want.—George Macdonald.

Because I spent the strength thou gavest me  
In struggle which thou never didst ordain,  
And have but dregs of life to offer thee,  
O Lord, I do repent, I do repent.

Because I was impatient, would not wait,  
But thrust my impious hands across thy threads,  
And marred the pattern drawn out for my life,  
O Lord, I do repent, I do repent.

Because thou hast borne with me all this while,  
Hast smitten me with love until I weep,  
Hast called me as a mother calls her child,  
O Lord, I do repent, I do repent.

—Sarah Williams.

A heart renewed—a loving heart—a penitent, humble heart—a heart broken and contrite, purified by love—that and only that is the rest of man. Spotlessness may do for angels—Repentance unto Life is the highest that belongs to man.—F. W. Robertson.

God does not desire that we should pitch our tents in the valley of repentance and humiliation. He is satisfied if we only pass through on our way to the happy heights of peace beyond.—Julia H. Thayer.

O Thou, who by the right hand of the Father art called to be a Prince and a Saviour, to give repentance and forgiveness of sins, now, in this accepted time, I come to Thee for these great blessings. My heart is hard and impatient, and little affected by my many sins and Thy great goodness; I beseech Thee, take away the stony heart, and give me a heart of flesh. Vouchsafe unto me that broken and contrite spirit which the high and holy God will not despise. May Thy sufferings, gracious Redeemer, touch and melt my soul. Let the goodness of God lead me to repentance. Never leave me to myself, and my own perverse, wayward and wandering heart. O now bring me back, by Thy Holy Spirit, to my heavenly Father; and returning to Him, may I obtain His mercy, and find that He does abundantly pardon, for Jesus Christ's sake. Amen.





# Kamatu San and 'Lizabeth Ann



By Nora Archibald Smith



O Kamatu San  
Afar in Japan,  
Oh, a brown little girl is she;  
But 'Lizabeth Ann  
In west Michigan,  
Is as fair as a child can be.

O Kamatu goes  
As gay as a rose,  
In satin and silk all day;  
But 'Lizabeth's toes  
Her slippers disclose  
And cotton's her modest array.

In Kamatu's land  
A festival grand,  
Is held for the dolls in March,  
And dances are planned  
Where the cherry trees stand,  
Or under the cedar and larch.

In 'Lizabeth's state,  
Though wealthy and great,  
No dollie has any such joys.  
Ah! 'tis a hard fate  
To live at this date,  
In a country so careless of toys!

Yet 'Lizabeth Ann  
And Kamatu San,  
In loving their dollies agree;  
So dolls in Japan,  
Or in west Michigan  
Can be happy with either, you see.



## The Literature of the Day

### The British Side of the American Revolution

The loyalists of the Revolution are coming to their own again in the recognition of students of history and rehabilitation in popular opinion. It is well, for they constituted at least a third of the population at the outbreak of the Revolution and many of us are descended from them. Their fair fame has suffered from the excesses of the bushwhackers, who made the Mohawk valley and the vicinity of New York and many parts of the South a hell of cruelty and rapine. There was much persecution on the other side which is now brought out for the restraint of an unthinking glorification of our patriot fathers. This is as it should be. No period of history has been subjected to such microscopic examination as that of the Revolution and it is well to have the process made complete.

Mr. Sydney George Fisher's book\* hardly fulfills the promise of its title. It is a study of phases of the struggle. The author has been a diligent gleaner among the sources, but he has not given us a well-proportioned history. His patronizing review of the logic and activities of the heroic time is irritating and so little is added to the common stock of knowledge that the assumption of a hitherto unreached aloofness of vision and impartiality is quite unjustified by the results. More than half the book is devoted to a statement of the grounds of difference between the colonies and England—with a decided impression of advocacy for the English view and mild contempt for the intellects of the patriot leaders. The rest of the book takes up, one after another, important events in the story, including a careful study of Howe's campaign methods, from which Mr. Fisher concludes that Howe had it in his power for three years to crush the army of Washington—and with it the rebellion in the colonies—at any moment he chose and was prevented from doing so by considerations of English politics.

Mr. Fisher is not always accurate. The statement (p. 380) that the attack on Cherry Valley "was the first use of the Indians by the British" convicts him, for one thing, of neglect to study the Northern campaign. Has he forgotten the part the Indians played in the battle of Oriskany? It was the defection of his Iroquois allies which forced St. Leger to raise the siege of Fort Stanwix. The book is written with skill and is at bottom the work of a true American. But it aims to correct a defect in national training which no longer exists, if, indeed, among any but the unthinking, it ever existed. Where the people referred to in the preface are to be found who believe that the Revolution "was a great, spontaneous, unanimous uprising, all righteousness, perfection and infallibility, a marvel of success at every step and incapable of failure," we cannot imagine. Certainly we have never met any of them outside the ranks of childhood.

\* The True History of the American Revolution, by Sydney George Fisher. pp. 437. J. B. Lippincott Co. \$2.00 net.

Mr. Van Tyne's book\* is prepared in quite a different spirit. It is a careful and interesting study of the position, trials, persecutions, activities and exile of the Loyal or Tory party during the Revolution. The author has made good use of his material, especially in the study of the laws of the different states and the acts of Congress. He has appended documents and lists and analyses of laws for the use of the student and the book is well indexed. It is a real addition to the available resources for study of the times of the Fathers. If we did not already know that they were human and that there were large elements of disorder on the patriot side as well as of strength and goodness among the loyalists, Mr. Van Tyne would teach us the lesson. Fortunately the days of bitterness are gone by and we can all read the history with regrets for what was barbarous on either side but with quiet nerves and an untroubled patriotism.

### RELIGION

Studies in the Apostolic Church, by C. H. Morgan, T. E. Taylor and S. E. Taylor. pp. 226. Eaton & Mains.

The history of the primitive Christian Church, as presented in the Acts and Epistles, has probably been the subject of a greater number of text-books for popular study within the last five years than any other part of the Bible. This new claimant for favor is entitled to a worthy place among them. It is divided into thirty-five lessons, each one arranged for a week of daily studies. Its outline is distinct and well proportioned. Its quotations are from the American Revised Version. Good maps, references, choice literature on the subjects considered and well-chosen questions make it a valuable handbook, especially for young people's advanced classes, a rapidly increasing number of which are being formed in the churches.

The Wrought Brim, by Rev. E. T. Fairbanks, D. D. pp. 195. Caledonian Co., St. Johnsbury, Vt. \$1.60 net.

Sermons preached by Dr. Fairbanks in St. Johnsbury, beautifully printed, illustrated and bound. The spiritual quality is of the highest and is appropriately voiced in an imaginative and interesting style. The sermon on the parable of the sower, with its vivid pictures of Palestine travel, is remarkably fresh and original. The book shows a firm grasp both of the lessons of the Word, the suggestions of nature and human life and the best methods of bringing truth home to its hearers.

Faith Built on Reason, by F. L. Abbot. pp. 83. James H. West Co. 50 cents.

A catechism for Free Thinkers, written by the son, and based on the philosophical work of Dr. Francis Ellinwood Abbot. The general attitude is that of an enlightened but radical scholarship. We discover that the author belongs to the left wing when we reach his chapter on Sectarianism, for here is a surprising criticism of Unitarian conservatism.

The Next Step in Evolution, by Isaac K. Funk, D. D., LL. D. pp. 106. Funk & Wagnalls Co. 50 cents net.

An essay that first appeared as an introduction to George Croly's *Salathiel*, based on the Wandering Jew legend. The writer believes the near future will see the second coming of Christ, and this will be an unfolding of a new type-life, thus making a national crisis in harmony with the successive steps in evolution. The book is enriched with apt quotations from Romances, Fluke, Huxley, Haeckel, and is a careful argument for the visible reappearance of our Lord.

The Smoke and the Flame, by Chas. F. Dole. pp. 206. Am. Unitarian Assn. 50 cents net. An attempt to put in a popular form the

\* The Loyalists in the American Revolution, by Claude Halstead van Tyne. pp. 360. Macmillan Co. \$1.50 net.

main results of the newer religious thought and social sentiment as influenced by science and Biblical criticism. The author sketches a pessimistic picture of the religious situation, noting the wastefulness of both men and resources in modern Protestant organization. He suggests that co-operation is "almost another name for religion," and calls for a "civic church" supported by municipal expenditure. The book can hardly be considered a contribution.

### REFERENCE BOOKS

A Student's History of English Literature, by W. E. Simonds. pp. 483. Houghton, Mifflin & Co. \$1.25 net.

The author modestly states in his preface that he makes small claim of originality in his method of compiling this book. But the result of his work seems to us thoroughly satisfactory. The historical setting is clear, the estimates of men candid and original, the bibliographies full, and the aids to study unusually suggestive. The unique illustrations—facsimiles of pages from ancient manuscripts and rare books—add much to the value of the volume.

What Great Men Have Said About Great Men, by Wm. Wale. pp. 482. E. P. Dutton & Co. \$2.50 net.

This compilation by an Englishman serves a useful purpose, and fills a place in the reference-work library of editors and authors never filled before. Naturally it is richer in quotations from English authors than any other, and the references to Americans by either Europeans or Americans are not over numerous. Thus there is only one tribute to Lincoln and that by Walt Whitman. But after all discount is made for limited range in this respect it still remains a valuable collection.

Scientific Sidelights. Compiled by Jas. O. Fernald. pp. 917. Funk & Wagnalls Co. \$5.00 net.

A reference book, on a large scale, compiled from the judgments of scientific authorities. It covers a wide field and contains much matter of interest to the general reader; and much also that might be of high suggestiveness to preachers. Indexed with remarkable care and fullness, which puts its contents easily at the service of the student.

### BIOGRAPHY

Barnas Sears, by Alvah Hovey, D. D., L. pp. 184. Silver, Burdett & Co. \$1.25.

An admirable brief life of one of the most prominent and successful of American educators. Barnas Sears as theological teacher, continuer of the work of Horace Mann as Massachusetts secretary of the Board of Education, president of Brown University and agent of the Peabody Educational Fund, played a large and useful part in the educational activities of the last century. Dr. Hovey has written admirably and sympathetically and made an interesting book. There are good portraits and pictures of places.

An Uncrowned Queen, by Bernie Babcock. pp. 270. Fleming H. Revell Co. 75 cents net.

By no means an ideal biography, but it answers the purpose of a popular introduction to Miss Frances E. Willard's life and work, especially for young people. The author has neither the breadth of view nor the judicial temper which would enable her to estimate her heroine's real influence and service. Her belief that the liquor trade first became legal when the Government taxed it for war revenue vitiates her whole treatment of the fight against intemperance. The question is, unfortunately, by no means so simple. She has used Miss Willard's diaries to advantage to make a lifelike story of her early life.

A Boy's Religion—From Memory, by Rufus M. Jones. pp. 141. Ferris & Leach. 75 cents.

Mr. Jones is one of the most gifted and best educated of present-day Quakers. He teaches philosophy at Haverford College and edits *The American Friend*. In this book he not only gives a valuable fragment of religious autobiography but also a picture of conditions of religious life, domestic and social, which



are fast becoming extinct among the Friends, as well as among Protestants in general. The book is helpful, too, for its generalizations on the religion of boyhood and on wise methods of saving youth when in their adolescent stage.

"Brether Ben," by George W. King, Ph. D. pp. 87. Eaton & Mains. 50 cents net.  
A Methodist pastor's sketch of the life of one of the truest and best of his laymen, Ben Barhydt, a familiar figure for some years on the streets of Worcester and a Methodist of the old-fashioned "shouting" sort. His eccentricity sinks out of sight in the depth of his moral earnestness.

#### BOYS AND GIRLS

The Boy's Iliad, by Walter Copland Perry. pp. 411. Macmillan Co. \$1.25.  
The Iliad does not tell the whole story of the Greek conquest of Troy. Mr. Perry has put together from it and from other sources a connected narrative of the events which led up to the expedition and of the course of the siege. His book will appeal to imaginative boys and serve as a good introduction to knowledge of the Greek mythology and hero stories.

The Haunted Mine, by Harry Castlemon. pp. 433. H. T. Coates & Co. 80 cents net.  
An investment of thirty cents at an auction sale of uncalled-for express packages brings a working boy the title deeds to property, including a deserted gold mine in the West. He and the chum with whom he shares are mainly fellows, and their adventures, difficulties and studies make the substance of the book. Mr. Castlemon handles his improbable material with a good sense of proportion.

Elmcove, by Mrs. Harriet A. Cheever. pp. 334. Am. Tract Soc. \$1.25.  
A story of the influence of a "shut-in," a young girl who in the first flush of her beautiful womanhood meets with an accident which keeps her a lifelong invalid. The atmosphere of the book is cheerful and its pictures of the transformation of character through helpfulness to others, though lacking in some elements of bitter opposition which we know too well in real life, are well drawn and interesting. A good book for the Sunday school library and one which will interest girls.

Daisies and Digglees, by Evelyn Raymond. pp. 131. T. Y. Crowell & Co. 50 cents net.  
Between the crowded barrack in New York which shelters hundreds of the poor, and the farms and homes of the country up the Hudson, connection of sympathy and help is supplied by a bright, motherly and courageous little girl. The story is well told and carries the sympathy of the reader, young or old.

#### MISCELLANEOUS

The Egregious English, by Angus McNeill. pp. 210. G. P. Putnam's Sons. \$1.25.  
A counterblast to Mr. Crosland's book, The Unspeakable Scot, which we noticed some months ago. Mr. McNeill labors under the double disadvantage of being an imitator and lacking the deliberate audacity and keen sense of delight in a perilous situation which distinguished the previous book. He is too much in earnest for his purpose. But the English are fair game for satire and there are some good hits.

Pitman's Shorthand Instructor, by Charles T. Platt. pp. 286. Am. Book Co. \$1.20.  
A clearly arranged and complete instructor in the Pitman system of phonography. Each chapter, or lesson, contains a limited amount of definite information, an illustrative exercise with key and a test or practice exercise for the use of the student.

Introduction to the Talmud, by M. Mielziner. Ph. D., D. D. pp. 297. Funk & Wagnalls Co. \$2.00 net.  
The Talmud is the codification of the oral law which in the form of tradition and precedent grew up among the Jews from about 200 B. C. to 300 A. D., together with an enormous mass of accumulated opinions in regard to its force and meaning. This is the second edition of an introduction to its study by Professor Mielziner of the Hebrew Union College. It is rather too technical for the general reader, but contains a mass of interesting material which will be welcome to specialists.

## Bits from New Books

### Joseph Parker's Wit

The Doctor gave a speech full of telling points. Near the conclusion a man refused to remove his hat. "Take it off," shouted many, thinking it neither respectful to speaker nor audience, "Take it off."

Noticing the commotion Dr. Parker stretched out his hand and in tones of inimitable sarcasm said: "Let him alone and let his hat alone. Believe me, gentlemen, there is nothing in it."—From *Adamson's Life of Joseph Parker* (Revell).

### When Words Fail

Where's the words big enough to thank God? I don't know 'em. I can't ever think 'tis true yet.—From *Phillipotts' The River* (Stokes).

### A Fresh Argument for Immortality

What does it mean—this strange fact, that to man alone, the highest of all, the noblest of all, the terrible secret has been revealed that he stands among the lower tribes of unconscious and joyful creatures, as a man might stand watching the unconscious play of children in a ship which he knew was slowly but certainly filling and sinking? What does it mean? Does it mean that the world is a mockery and a deceit? It would mean this if it did not mean the opposite. What it does mean is this, that to man is revealed the finiteness of the earthly life, because to him is revealed the infiniteness of the eternal life.—From *Everett's Immortality* (Am. Unitarian Assn.).

### We All Know Them

She was a girl it was impossible to describe without mentioning her clothes.—From *Botome's Life, The Interpreter* (Longmans).

### The Noises of a Sailing Ship

A landsman has no idea of the various noises on board a wind-jammer in a storm. Every part of the ship groans; up above, the gale roars, sings and whistles through the rigging; one backstay produces a deep note, and one could fancy an organ was being played aloft; others shriek shrilly like telegraph wires; some hum, some ring, others twang like banjo strings; and above all is the crash of the seas falling on the main deck and the clang of the hardly-used ports as they are banged first open and then shut by each succeeding wave.—From *Lubbock's Round the Horn Before the Mast* (Dutton).

### Revelation and Inspiration

Inspiration is the breath of life in a work or a man. Revelation is the unveiling of a truth or principle which clears or enlarges our thoughts. We know more through revelation; we feel more through inspiration.—From *The Temple Bible* (Lippincott).

### The Chicago Wheat Market

It's like this: If we send the price of wheat down too far, the farmer suffers, the fellow who raises it; if we send it up too far, the poor man in Europe suffers, the fellow who eats it. And food to the peasant on the continent is bread—not meat or potatoes, as it is with us. The only way to do so that neither the American farmer nor the European peasant suffers, is to keep wheat at any average, legitimate value. The moment you inflate or depress that somebody suffers right away. And that is just what these gamblers are doing all the time, booming it up or booming

it down. Think of it, the food of hundreds and hundreds of thousands of people just at the mercy of a few men down there on the Board of Trade. They make the price. They say just how much the peasant shall pay for his loaf of bread. If he can't pay the price, he simply starves. And as for the farmer, why its ludicrous. If I build a house, and offer it for sale, I put my own price on it; and if the price offered don't suit me, I don't sell. But if I go out here in Iowa and raise a crop of wheat, I've got to sell it, whether I want to or not, at the figure named by some fellows in Chicago. And to make themselves rich they may make me sell it at a price that bankrupts me.—From *Norris's The Pit* (Doubleday, Page).

### Chinese Attics

At one side was an attic or space under the roof, the floor of which formed the ceiling of an adjoining room. I noticed, as with us, the same accumulation of attic rubbish—too useful to throw away and too worthless to keep—stuff upon which more distracting brain energy has been wasted by man than in the writing big books.—From *Morse's Glimpses of China* (Little, Brown).

### The Elemental

Any touch of the elemental, of the veracity and singleness of the natural forces gives value to a man's utterances, and Lincoln and Grant were undoubtedly the two most elemental men brought out by the war. The literary value of the Bible, doubtless, arises largely from its elemental character. The utterances of simple, unlettered men—farmers, sailors, soldiers—often have great force and impressiveness from the same cause: there are in them the virtue and seriousness of real things. One great danger of schools, colleges, libraries is that they tend to kill or to overlay this elemental quality in a man—to make the poet speak from his culture instead of from his heart.—From *Burroughs's Literary Values* (Houghton, Mifflin).

### Necessary to a Happy Marriage

Next to the fact of love, the most important thing in a happy marriage appears to me to be the fact that the man and the woman could be pleasant companions if they were not married. If they have enough in common so that they would seek each other for mutual comradeship, whether married or not, then it is pretty safe for them to get married.—From *Savage's Men and Women* (Am. Unitarian Assn.).

### Dodging Enthusiasms

Marian is delightful if one is lucky enough to catch her in between two enthusiasms.—From *Zangwill's One's Womankind* (Barnes).

### From Steamer to School

The distinctive peculiarity of school work at the North End is the ungraded class for newly-arrived foreign children. This is a characteristic necessity in a district where a master may say of his graduating class, "Twenty-seven out of forty-two were born in Russia; and from three to five years ago not one of those twenty-seven could speak English." Another remark made by the same master shows more fundamentally the need and nature of ungraded work at the North End: "We have five fresh from the steamer today. They go into the ungraded classes for special language work, and they will be pushed ahead as fast as possible toward their proper grade."—From *Wood's Americans in Process* (Houghton, Mifflin).

## The Literature of the Day

### The British Side of the American Revolution

The loyalists of the Revolution are coming to their own again in the recognition of students of history and rehabilitation in popular opinion. It is well, for they constituted at least a third of the population at the outbreak of the Revolution and many of us are descended from them. Their fair fame has suffered from the excesses of the bushwhackers, who made the Mohawk valley and the vicinity of New York and many parts of the South a hell of cruelty and rapine. There was much persecution on the other side which is now brought out for the restraint of an unthinking glorification of our patriot fathers. This is as it should be. No period of history has been subjected to such microscopic examination as that of the Revolution and it is well to have the process made complete.

Mr. Sydney George Fisher's book\* hardly fulfills the promise of its title. It is a study of phases of the struggle. The author has been a diligent gleaner among the sources, but he has not given us a well-proportioned history. His patronizing review of the logic and activities of the heroic time is irritating and so little is added to the common stock of knowledge that the assumption of a hitherto unreached aloofness of vision and impartiality is quite unjustified by the results. More than half the book is devoted to a statement of the grounds of difference between the colonies and England—with a decided impression of advocacy for the English view and mild contempt for the intellects of the patriot leaders. The rest of the book takes up, one after another, important events in the story, including a careful study of Howe's campaign methods, from which Mr. Fisher concludes that Howe had it in his power for three years to crush the army of Washington—and with it the rebellion in the colonies—at any moment he chose and was prevented from doing so by considerations of English politics.

Mr. Fisher is not always accurate. The statement (p. 380) that the attack on Cherry Valley "was the first use of the Indians by the British" convicts him, for one thing, of neglect to study the Northern campaign. Has he forgotten the part the Indians played in the battle of Oriskany? It was the defection of his Iroquois allies which forced St. Leger to raise the siege of Fort Stanwix. The book is written with skill and is at bottom the work of a true American. But it aims to correct a defect in national training which no longer exists, if, indeed, among any but the unthinking, it ever existed. Where the people referred to in the preface are to be found who believe that the Revolution "was a great, spontaneous, unanimous uprising, all righteousness, perfection and infallibility, a marvel of success at every step and incapable of failure," we cannot imagine. Certainly we have never met any of them outside the ranks of childhood.

\* The True History of the American Revolution, by Sydney George Fisher. pp. 437. J. B. Lippincott Co. \$2.00 net.

Mr. Van Tyne's book\* is prepared in quite a different spirit. It is a careful and interesting study of the position, trials, persecutions, activities and exile of the Loyal or Tory party during the Revolution. The author has made good use of his material, especially in the study of the laws of the different states and the acts of Congress. He has appended documents and lists and analyses of laws for the use of the student and the book is well indexed. It is a real addition to the available resources for study of the times of the Fathers. If we did not already know that they were human and that there were large elements of disorder on the patriot side as well as of strength and goodness among the loyalists, Mr. Van Tyne would teach us the lesson. Fortunately the days of bitterness are gone by and we can all read the history with regrets for what was barbarous on either side but with quiet nerves and an untroubled patriotism.

### RELIGION

Studies in the Apostolic Church, by C. H. Morgan, T. E. Taylor and S. E. Taylor. pp. 226. Eaton & Mains.

The history of the primitive Christian Church, as presented in the Acts and Epistles, has probably been the subject of a greater number of text-books for popular study within the last five years than any other part of the Bible. This new claimant for favor is entitled to a worthy place among them. It is divided into thirty-five lessons, each one arranged for a week of daily studies. Its outline is distinct and well proportioned. Its quotations are from the American Revised Version. Good maps, references, choice literature on the subjects considered and well-chosen questions make it a valuable handbook, especially for young people's advanced classes, a rapidly increasing number of which are being formed in the churches.

The Wrought Brim, by Rev. E. T. Fairbanks, D. D. pp. 185. Caledonian Co., St. Johnsbury, Vt. \$1.60 net.

Sermons preached by Dr. Fairbanks in St. Johnsbury, beautifully printed, illustrated and bound. The spiritual quality is of the highest and is appropriately voiced in an imaginative and interesting style. The sermon on the parable of the sower, with its vivid pictures of Palestine travel, is remarkably fresh and original. The book shows a firm grasp both of the lessons of the Word, the suggestions of nature and human life and the best methods of bringing truth home to its hearers.

Faith Built on Reason, by F. L. Abbot. pp. 83. James H. West Co. 50 cents.

A catechism for Free Thinkers, written by the son, and based on the philosophical work of Dr. Francis Ellinwood Abbot. The general attitude is that of an enlightened but radical scholarship. We discover that the author belongs to the left wing when we reach his chapter on Sectarianism, for here is a surprising criticism of Unitarian conservatism.

The Next Step in Evolution, by Isaac K. Funk, D. D., LL. D. pp. 106. Funk & Wagnalls Co. 50 cents net.

An essay that first appeared as an introduction to George Croly's *Salathiel*, based on the Wandering Jew legend. The writer believes the near future will see the second coming of Christ, and this will be an unfolding of a new type-life, thus making a national crisis in harmony with the successive steps in evolution. The book is enriched with apt quotations from Romances, Fiske, Huxley, Haeckel, and is a careful argument for the visible reappearance of our Lord.

The Smoke and the Flame, by Chas. F. Dole. pp. 206. Am. Unitarian Assn. 80 cents net. An attempt to put in a popular form the

\* The Loyalists in the American Revolution, by Claude Halstead van Tyne. pp. 366. Macmillan Co. \$1.50 net.

main results of the newer religious thought and social sentiment as influenced by science and Biblical criticism. The author sketches a pessimistic picture of the religious situation, noting the wastefulness of both men and resources in modern Protestant organization. He suggests that co-operation is "almost another name for religion," and calls for a "civic church" supported by municipal expenditure. The book can hardly be considered a contribution.

### REFERENCE BOOKS

A Student's History of English Literature, by W. E. Simonds. pp. 483. Houghton, Mifflin & Co. \$1.25 net.

The author modestly states in his preface that he makes small claim of originality in his method of compiling this book. But the result of his work seems to us thoroughly satisfactory. The historical setting is clear, the estimates of men candid and original, the bibliographies full, and the aids to study unusually suggestive. The unique illustrations—facsimiles of pages from ancient manuscripts and rare books—add much to the value of the volume.

What Great Men Have Said About Great Men, by Wm. Wale. pp. 482. E. P. Dutton & Co. \$2.50 net.

This compilation by an Englishman serves a useful purpose, and fills a place in the reference-work library of editors and authors never filled before. Naturally it is richer in quotations from English authors than any other, and the references to Americans by either Europeans or Americans are not over numerous. Thus there is only one tribute to Lincoln and that by Walt Whitman. But after all discount is made for limited range in this respect it still remains a valuable collection.

Scientific Sidelights, Compiled by Jas. C. Fernald. pp. 917. Funk & Wagnalls Co. \$5.00 net.

A reference book, on a large scale, compiled from the judgments of scientific authorities. It covers a wide field and contains much matter of interest to the general reader; and much also that might be of high suggestiveness to preachers. Indexed with remarkable care and fullness, which puts its contents easily at the service of the student.

### BIOGRAPHY

Barnes Sears, by Alvah Hovey, D. D., L. pp. 184. Silver, Burdett & Co. \$1.25.

An admirable brief life of one of the most prominent and successful of American educators. Barnes Sears as theological teacher, continuer of the work of Horace Mann as Massachusetts secretary of the Board of Education, president of Brown University and agent of the Peabody Educational Fund, played a large and useful part in the educational activities of the last century. Dr. Hovey has written admirably and sympathetically and made an interesting book. There are good portraits and pictures of places.

An Uncrowned Queen, by Bernice Babcock. pp. 270. Fleming H. Revell Co. 75 cents net.

By no means an ideal biography, but it answers the purpose of a popular introduction to Miss Frances E. Willard's life and work, especially for young people. The author has neither the breadth of view nor the judicial temper which would enable her to estimate her heroine's real influence and service. Her belief that the liquor trade first became legal when the Government taxed it for war revenue vitiates her whole treatment of the fight against intemperance. The question is, unfortunately, by no means so simple. She has used Miss Willard's diaries to advantage to make a lifelike story of her early life.

A Boy's Religion—From Memory, by Rufus M. Jones. pp. 141. Ferris & Leach. 75 cents.

Mr. Jones is one of the most gifted and best educated of present-day Quakers. He teaches philosophy at Haverford College and edits *The American Friend*. In this book he not only gives a valuable fragment of religious autobiography but also a picture of conditions of religious life, domestic and social, which



are fast becoming extinct among the Friends, as well as among Protestants in general. The book is helpful, too, for its generalizations on the religion of boyhood and on wise methods of saving youth when in their adolescent stage.

"Brether Ben," by George W. King, Ph. D. pp. 87. Eaton & Mains. 50 cents net.  
A Methodist pastor's sketch of the life of one of the truest and best of his laymen, Ben Barhydt, a familiar figure for some years on the streets of Worcester and a Methodist of the old-fashioned "shouting" sort. His eccentricity sinks out of sight in the depth of his moral earnestness.

#### BOYS AND GIRLS

The Boy's Iliad, by Walter Copland Perry. pp. 411. Macmillan Co. \$1.25.  
The Iliad does not tell the whole story of the Greek conquest of Troy. Mr. Perry has put together from it and from other sources a connected narrative of the events which led up to the expedition and of the course of the siege. His book will appeal to imaginative boys and serve as a good introduction to knowledge of the Greek mythology and hero stories.

The Haunted Mine, by Harry Castlemon. pp. 433. H. T. Coates & Co. 80 cents net.  
An investment of thirty cents at an auction sale of uncalled-for express packages brings a working boy the title deeds to property, including a deserted gold mine in the West. He and the chum with whom he shares are manly fellows, and their adventures, difficulties and studies make the substance of the book. Mr. Castlemon handles his improbable material with a good sense of proportion.

Elmoove, by Mrs. Harriet A. Cheever. pp. 334. Am. Tract Soc. \$1.25.  
A story of the influence of a "shut-in," a young girl who in the first flush of her beautiful womanhood meets with an accident which keeps her a lifelong invalid. The atmosphere of the book is cheerful and its pictures of the transformation of character through helpfulness to others, though lacking in some elements of bitter opposition which we know too well in real life, are well drawn and interesting. A good book for the Sunday school library and one which will interest girls.

Daisies and Digglees, by Evelyn Raymond. pp. 131. T. Y. Crowell & Co. 50 cents net.  
Between the crowded barrack in New York which shelters hundreds of the poor, and the farms and homes of the country up the Hudson, connection of sympathy and help is supplied by a bright, motherly and courageous little girl. The story is well told and carries the sympathy of the reader, young or old.

#### MISCELLANEOUS

The Egregious English, by Angus McNeill. pp. 210. G. P. Putnam's Sons. \$1.25.  
A counterblast to Mr. Crosland's book, The Unspeakable Scot, which we noticed some months ago. Mr. McNeill labors under the double disadvantage of being an imitator and lacking the deliberate audacity and keen sense of delight in a perilous situation which distinguished the previous book. He is too much in earnest for his purpose. But the English are fair game for satire and there are some good hits.

Pitman's Shorthand Instructor, by Charles T. Platt. pp. 289. Am. Book Co. \$1.20.  
A clearly arranged and complete instructor in the Pitman system of phonography. Each chapter, or lesson, contains a limited amount of definite information, an illustrative exercise with key and a test or practice exercise for the use of the student.

Introduction to the Talmud, by M. Mielziner. Ph. D. D. D. pp. 297. Funk & Wagnalls Co. \$2.00 net.  
The Talmud is the codification of the oral law which in the form of tradition and precedent grew up among the Jews from about 200 B. C. to 300 A. D., together with an enormous mass of accumulated opinions in regard to its force and meaning. This is the second edition of an introduction to its study by Professor Mielziner of the Hebrew Union College. It is rather too technical for the general reader, but contains a mass of interesting material which will be welcome to specialists.

## Bits from New Books

### Joseph Parker's Wit

The Doctor gave a speech full of telling points. Near the conclusion a man refused to remove his hat. "Take it off," shouted many, thinking it neither respectful to speaker nor audience, "Take it off."

Noticing the commotion Dr. Parker stretched out his hand and in tones of inimitable sarcasm said: "Let him alone and let his hat alone. Believe me, gentlemen, there is nothing in it."—From *Adamson's Life of Joseph Parker* (Revell).

### When Words Fail

Where's the words big enough to thank God? I don't know 'em. I can't ever think 'tis true yet.—From *Phillipotts' The River* (Stokes).

### A Fresh Argument for Immortality

What does it mean—this strange fact, that to man alone, the highest of all, the noblest of all, the terrible secret has been revealed that he stands among the lower tribes of unconscious and joyful creatures, as a man might stand watching the unconscious play of children in a ship which he knew was slowly but certainly filling and sinking? What does it mean? Does it mean that the world is a mockery and a deceit? It would mean this if it did not mean the opposite. What it does mean is this, that to man is revealed the finiteness of the earthly life, because to him is revealed the infiniteness of the eternal life.—From *Everett's Immortality* (Am. Unitarian Assn.).

### We All Know Them

She was a girl it was impossible to describe without mentioning her clothes.—From *Botto's Life, The Interpreter* (Longmans).

### The Noises of a Sailing Ship

A landsman has no idea of the various noises on board a wind-jammer in a storm. Every part of the ship groans; up above, the gale roars, sings and whistles through the rigging; one backstay produces a deep note, and one could fancy an organ was being played aloft; others shriek shrilly like telegraph wires; some hum, some ring, others twang like banjo strings; and above all is the crash of the seas falling on the main deck and the clang of the hardy-used ports as they are banged first open and then shut by each succeeding wave.—From *Lubbock's Round the Horn Before the Mast* (Dutton).

### Revelation and Inspiration

Inspiration is the breath of life in a work or a man. Revelation is the unveiling of a truth or principle which clears or enlarges our thoughts. We know more through revelation; we feel more through inspiration.—From *The Temple Bible* (Lippincott).

### The Chicago Wheat Market

It's like this: If we send the price of wheat down too far, the farmer suffers, the fellow who raises it; if we send it up too far, the poor man in Europe suffers, the fellow who eats it. And food to the peasant on the continent is bread—not meat or potatoes, as it is with us. The only way to do so that neither the American farmer nor the European peasant suffers, is to keep wheat at any average, legitimate value. The moment you inflate or depress that somebody suffers right away. And that is just what these gamblers are doing all the time, booming it up or booming

it down. Think of it, the food of hundreds and hundreds of thousands of people just at the mercy of a few men down there on the Board of Trade. They make the price. They say just how much the peasant shall pay for his loaf of bread. If he can't pay the price, he simply starves. And as for the farmer, why its ludicrous. If I build a house and offer it for sale, I put my own price on it; and if the price offered don't suit me, I don't sell. But if I go out here in Iowa and raise a crop of wheat, I've got to sell it, whether I want to or not, at the figure named by some fellows in Chicago. And to make themselves rich they may make me sell it at a price that bankrupts me.—From *Norris's The Pit* (Doubleday, Page).

### Chinese Attics

At one side was an attic or space under the roof, the floor of which formed the ceiling of an adjoining room. I noticed, as with us, the same accumulation of attic rubbish—too useful to throw away and too worthless to keep—stuff upon which more distracting brain energy has been wasted by man than in the writing big books.—From *Morse's Glimpses of China* (Little, Brown).

### The Elemental

Any touch of the elemental, of the veracity and singleness of the natural forces gives value to a man's utterances, and Lincoln and Grant were undoubtedly the two most elemental men brought out by the war. The literary value of the Bible, doubtless, arises largely from its elemental character. The utterances of simple, unlettered men—farmers, sailors, soldiers—often have great force and impressiveness from the same cause: there are in them the virtue and seriousness of real things. One great danger of schools, colleges, libraries is that they tend to kill or to overlay this elemental quality in a man—to make the poet speak from his culture instead of from his heart.—From *Burroughs's Literary Values* (Houghton, Mifflin).

### Necessary to a Happy Marriage

Next to the fact of love, the most important thing in a happy marriage appears to me to be the fact that the man and the woman could be pleasant companions if they were not married. If they have enough in common so that they would seek each other for mutual comradeship, whether married or not, then it is pretty safe for them to get married.—From *Savage's Men and Women* (Am. Unitarian Assn.).

### Dodging Enthusiasms

Marian is delightful if one is lucky enough to catch her in between two enthusiasms.—From *Zangwill's One's Womankind* (Barnes).

### From Steamer to School

The distinctive peculiarity of school work at the North End is the ungraded class for newly-arrived foreign children. This is a characteristic necessity in a district where a master may say of his graduating class, "Twenty-seven out of forty-two were born in Russia; and from three to five years ago not one of those twenty-seven could speak English." Another remark made by the same master shows more fundamentally the need and nature of ungraded work at the North End: "We have five fresh from the steamer today. They go into the ungraded classes for special language work, and they will be pushed ahead as fast as possible toward their proper grade."—From *Wood's Americans in Process* (Houghton, Mifflin).

## The Campaign of Testimony\*

### XII. The Personal Salvation of the Witness

By Prof. Edward I. Bosworth

The so-called letter to the Ephesians is probably a circular letter written for a circle of churches in the province of Asia, of which the most prominent was that at Ephesus. Its great theme is God's eternal purpose to save believers, both Jewish and non-Jewish, through the death of Jesus Christ; and to unite and exalt both in one body by virtue of their common connection with the exalted Christ. The paragraph selected for this lesson is one in which non-Jewish believers are represented to have been given life and glory through faith in Jesus Christ.

1. *Children of wrath.* In strong language Paul describes that from which we are saved and that to which we are saved. That from which we are saved is described as the disobedient choice of a lower instead of a higher good. The selfish instincts, described as "the desires of the flesh," which have their place in the personality were wickedly allowed to dominate it. This choice of the lower good instead of the higher good was in direct disobedience to God who calls upon his children to imitate him in choosing the higher instead of the lower. In yielding to the selfish instincts they had acted in accordance with the will of the "prince of the power of the air," a Jewish designation of Satan, and one perhaps specially significant to the ex-magicians of Ephesus. The consequence of this unholy rejection of the higher good is described as consisting in "death" and in the experience of the "wrath of God." "Death" is unresponsiveness to one's environment; that is, in the case of the spiritual part of a man, unresponsiveness to his spiritual environment, to the personal Spirit of God and to the spirits of other men. He who makes no filial response to God, or brotherly response to men is "dead." His case is the tragedy in the family of God. He is "lost" to the family of God. He is said to be the object of God's "wrath"; that is, of God's indignant sorrow.

2. *The transforming love of God.* In close connection with the wrath of God Paul speaks also of his "great love." Wrath and love are not opposing qualities, contending with each other for the mastery. The wrath here spoken of springs out of the love. If God did not love he would feel no wrath. If a man passing along the street sees a little boy doing mischief, he may interest himself sufficiently to put a stop to it, though very likely he passes by without interfering. If, however, as he draws near, he discovers that the boy is his own child, his whole attitude towards the situation changes. His indignation is aroused and he speedily interferes with a strong hand. His wrath springs out of his love. So God's wrath grows out of his love. It is because he is our Father that his wrath kindles at our disobedience.

The fatherly love of God secures a marvelous transformation in us. It brings us up from death into life. That unresponsiveness to our spiritual environment which constitutes death ceases, and we

begin to respond to the spirits of God and men—to be sons and brothers.

3. *The method of the transformation.* What did God do to produce in us this awakening sense of sonship and brotherliness? He brought us into personal connection with Jesus Christ. "He quickened us together with Christ," "raised us up with him," "made us sit with him." There was that about Jesus Christ which kindled our "faith" in him. To have "faith" in a person is to believe him to be what he represents himself to be and to treat him accordingly. Jesus Christ came to us as the revelation of God. We regarded him as such and accepted him as such. Then he laid hold of us through the transforming power of his great friendship and brought us up out of that fatal unresponsiveness to God and man that is death. In beginning to love him we began to love God, for in him God stands forth at his clearest; and in beginning to love him we began to love men, for we found him to be devoting himself with passionate unreserve to men. His personal approach to us then has been our salvation. He is our Saviour.

4. *The outlook into eternity.* The believer's outlook into eternity is determined by the character of his personal relation to Jesus Christ. This relation is so close that the believer and his Lord are inseparable. The Lord has gone into the "heavenly places," and there in spirit the believer goes too. By a bold figure the spirit of the believer is said by Paul to have followed his Lord even to the throne of God [v. 6: cf. Col. 3: 1-4]. This relation outlasts death and will persist into the endless ages. God has great resources of kindness to show to us that will surpass anything that he has yet exhibited and that eternity cannot exhaust. Yet it is through Jesus Christ and our friendship with him that these eternal resources of kindness will be exhibited.

The disciple, then, looks out upon eternity with the expectation of sharing his Lord's friendship forever more. This opens to him the prospect of an endless career to be marked by wonderful achievement. Jesus, who has appeared as the most forceful personality known to history, surely will not be inactive through the ages. He will have occupations and achievements commensurate with his powers. These occupations and achievements the believer has the prospect of sharing. Perhaps they will be great benevolent enterprises that still lie unrevealed in the mind of God, "good works which God afore prepared that we should walk in them" [v. 10]. It is for participation in these vast enterprises that we are now being prepared by the routine of daily life. God is now working upon us. "We are his workmanship;" and he who is a "workman that needeth not to be ashamed" will see to it that we are ready for our eternal career in Christ Jesus.

And doubtless, unto thee is given  
A life that bears immortal fruit  
In those great offices that suit  
The full-grown energies of heaven.

## The Daily Portion

THE HANDBOOK BIBLE READINGS

By ISAAC OGDEN RANKIN

March 8, Sunday. *The Prophet at Home.*—Mark 6: 1-6.

Nazareth was like many an American village where everybody knows everybody. Jesus was just the carpenter—the oldest of a large family of boys and girls. The perfect balance of qualities in his quiet life had never impressed them. It is the unbalanced character which first attracts attention. Try to imagine the perfect life of Jesus as son and brother, wage-earner, after Joseph's death, and adviser of his brothers at their start in life. "He wondered"—if unbelief wonders at faith—faith, with more reason, wonders at unbelief.

March 9. *Sending forth Helpers.*—Mark 6: 7-13; 30-32.

The sent are still evangelists, proclaimers, not pastors. It is plowing time; their message is a call to repentance. After their work Jesus arranges for their rest. Earned rest is a part of service. Some of us lessen our usefulness by overwork. Some never know what rest is because we never put our whole hearts into work.

March 10. *Compassion on the Multitude.*—Mark 6: 32-44; John 6: 15.

Jesus had compassion because they were as sheep without a shepherd. Yet when they wished to make him king he withdrew himself. They could understand a revolt against Rome, but not a spiritual shepherding which asked self-denial and offered no excitement. This was the high-water mark of the popularity of Jesus. Note that he uses for his work only what the disciples already had. Compare the parable of the ten virgins.

March 11. *"It is I."*—Mark 6: 45-56.

Think how great our Lord must be when in the peril of his disciples he offers them himself. To have Christ is enough. They thought themselves forsaken, but he saw their distress. Cheer comes, not from outward circumstances but from Christ's presence.

March 12. *Imperishable Meat.*—John 6: 22-29.

The best thing any one of us can do for God is to believe in him whom he hath sent. We should remember this when we cannot see the path before us and wonder what is coming next. Trust is always the next step. The heights of confidence tend to become heights of vision. It is when action precedes trust that we make our blunders and accumulate regrets.

March 13. *The Bread from Heaven.*—John 6: 30-51.

It was the relation of Christ's power to the difficult, central problem of daily bread which moved the multitude to enthusiasm. Most men live from hand to mouth. There is never food enough stored up to supply the race for many months to come. A king who could feed his people would be a king indeed. Jesus had bread to give them, but it was the Bread of Life. Note again the deliberate self-assertion: "I am the bread of life"; the good economy of work, "That I should lose nothing"; and the long, forward look. Christ's stewardship covers our present for it continues to "the last day." Note, also, the invitation, "Him that cometh," which reproduces Isaiah's, "Ho, every one" and reaches on to the "Whosoever will" of the Apocalypse.

March 14. *Manna in the Wilderness.*—Ex. 16: 1-21.

Behind Moses, God! Jesus uses the manna as a type of the Bread of Life. Compare resemblances and differences. The manna was a test. It nourished God's people in the wilderness. It was a daily provision which must be daily sought. It lasted while the need lasted. But what Christ gives us is both life and the supplies of life.

\* International Sunday School Lesson for March 22. Eph. 2: 1-10.



## Connecticut

Consulting State Editors: Rev. Messrs. J. S. Ives, Hartford; J. C. Goddard, Salisbury; W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington; F. S. Hyde, Groton

### Christian Work in the City of Clocks

BY REV. T. C. RICHARDS

Waterbury has just been brought into unenviable notoriety by the trolley men's strike, the violence incident thereto and the fourteen companies of state troops sent there by the governor to preserve order. It is worth while, when the lower life of the city has been so much in evidence, to look at some of the forces which make for its higher life.

Their first characteristic is fraternity of spirit and unity of effort. In fact, this co-operation is almost ideal and worthy of both study and imitation. When Edward Murphy was conducting a temperance campaign in Waterbury, Dr. Davenport, pastor of Second Church, spoke with him in the Church of the Sacred Heart (Roman Catholic). And when Dr. Davenport lost his beloved and promising boy in Porto Rico, none were more brotherly to him in his bereavement than the Roman Catholic priests. At the installation of Rev. Benjamin F. Root as pastor of Third Church, Jan. 29, the address of welcome to the city given by Rev. F. D. Buckley, rector of Trinity (Episcopal) Church, was both cordial and fraternal.

Here are a few of the union and interdenominational efforts. The Waterbury Industrial School trains girls as housekeepers and home makers, including sewing, cooking and domestic science. What better aim for organized Christian people than to give their city good homes! The Boys' Club keeps between two and three hundred boys off the streets, and besides amusing them aims to inculcate manliness of the best type and so make good citizens. No direct religious instruction is given, for the boys come from both Protestant and Roman Catholic homes. The Day Nursery makes it possible for mothers to leave their babies in good care, leaving themselves free to do a day's work; and the Free Kindergarten takes care of the babies a little larger grown. The Young Women's Friendly League gives working women many educational and social advantages. The Y. M. C. A. holds a large and increasing place in work for the higher life of the city.

Another effort for the good of the city was an investigating committee composed of pastors who attempted to settle the strike. The chairman was Dr. Joseph Anderson, pastor of First Congregational Church, the other members being Father Slocum and Rev. F. B. Stockdale, pastor of the First Methodist Episcopal Church. Apparently they had succeeded in bringing both sides together, when the strikers declined to abide by their recommendations, and riot and violence followed.

In all these union efforts Congregational churches and pastors have borne a prominent part. Dr. Anderson, thirty-eight years in the city, has become one of her first citizens, a leader in civic righteousness. A few years ago he completed one of the ablest town histories that Connecticut has. He has recently taken unto himself and his church an assistant, Rev. Frank J. Bruno, who superintends the Sunday school and works among the young people. He has a class of young men and women studying the Bible according to modern critical methods and is taking up, with the Endeavor Society, a study of Congregationalism. Dr. Anderson's preaching attracts thinkers and many professional men are in his audience. The Sunday afternoon vesper service, at five o'clock, with a fifteen-minute sermon, is very popular.

Second Church, in the twenty-one years of Dr. John G. Davenport's pastorate has grown from 538 to 1,100 members, while 1,210 members have been actually admitted. Dr. Davenport

is his own evangelist, and with his assistant, Rev. L. H. Holden, takes care of the second largest Congregational church in the state. The Sunday school of over 700, is rapidly outgrowing its well-equipped quarters, built in 1894. The Endeavor Society sent a delegation to the Silver Bay Conference at Lake George which greatly stimulated interest in missions and increased the offerings. The church is well "womaned," its benevolent and missionary societies being particularly effective.

Second is not an institutional church, these features being provided by the interdenominational work spoken of previously. In the evening large numbers of non-Christians attend, the sermons are evangelistic, and the service has much music of the best character. The choir had been vested sometime before Boston thought she had found a new thing. In 1896 the church was in debt \$60,000 for its new building, which cost \$160,000. This has been reduced to about \$10,000 by a weekly offering plan, one of the best means of debt reduction. Meantime, the pews are rented to pay current expenses. In round numbers the church raised last year for home expenses \$17,000 and gave in benevolence \$5,000.

Across the river, in what is called "Brooklyn," is Third Church, which has been loyally helped by the other and older churches, especially Second. It is the only Protestant church in a section of the city with a population of 10,000, including many of foreign birth. Congregational churches reach few of these foreigners and Waterbury is the second city in percentage of foreign population. Third Church has some Scotch and Germans, Second Church has some Chinese, and a few French and Germans, but only the fringe is touched. Third Church, organized in 1892 with thirty-two charter members, is making brave headway. It has institutional features—a gymnasium, a loan library, literary and debating societies; and with its energetic young pastor, Rev. B. F. Root, will be a power for righteousness.

Youngest in the sisterhood of churches is that at Oakville. It was started as a mission some twenty-five years ago by Second Church, who gave the chapel. It was decided after twenty years to form a union church. After varying fortunes it became a Congregational church, pure and simple, last autumn, and with its new pastor, Rev. A. R. Lutz, who came Jan. 1, it is now on the highway to success. For the trolley line has assured a large growth to the community.

Halfway out toward Oakville at Bunker Hill is a chapel with Sunday school, Y. P. S. C. E. and a preaching service—another Congregational church, we believe, in embryo.

### From New London

The vigor of the New London County Endeavor Union was shown on Washington's Birthday by the program and attendance at the annual convention in Second Church. Under the adaptive leadership of Mr. Harwood attention is being drawn to co-operation with the pastor and to the duty of zeal and knowledge for missions. Thoughtful addresses listened to with close attention denoted the change from the handkerchief waving stage to the studios. Many Baptist churches have remained with the Endeavor Union, though a Baptist union is in active eruption.

Wonder is expressed as to when Mr. Davenport unpacks his books. Since his recent coming to New London First he has addressed the State Sunday School Convention in New London, the fellowship meeting at his old station, Mystic, and the Endeavor Annual—all with native sense and grace.

Dr. Howe and Mr. Northrop are personally conducting classes in modern Bible study. The latter, in an able paper read at the recent County Confer-

ence at Groton, maintained that the people are hungry for the results of modern scholarship, that they will get them in some form, and should receive them constructively from the pastor. F. S. H.

### A Modern Miracle

In a Connecticut hill town village a farmer, with his wife and twelve children, lived somewhat remote from the community center. His work was more as a teamster and in the woods than as a tiller of the soil. The wife in her girlhood had been a church member, but the man himself said, "No woman could live with me and be a Christian." The family was rarely represented in church or Sunday school. Drunkenness and profanity were practiced in the home. Of "native stock" indeed, but the outlook was not cheering.

The Congregational pastor—the only one in the community—has cultivated this hill field for more than thirty years, and regards such families as this his special obligation. He "believes and does not make haste." His faith lasts over from year to year. He demonstrates the value of long pastorates. He has increased the membership in spite of a decadent population.

One day this man came to this pastor and told him he had made up his mind that his life had been wrong. At home he called his children around him and confessed the same thing, declaring his determination to live a different life and asking their help and companionship. Practically and with common sense they discussed the matter. The children—seven boys and five girls—were ready to fall in with the father's plan. The wife was not so ready. It dazed her. She confessed that her husband changed so that she had to get acquainted with him every day. Two pews at church were filled regularly. After some months the father, mother and older children united with the church and as the years have passed, all the children have confessed Christ before men.

In spite of early hours all have gathered morning and evening for worship. It was the father's idea at the beginning that it should be a time for taking bearings for an untried voyage. They confessed their failings. Profanity especially was a besetting sin. They encouraged one another. At the beginning whiskey was dropped, then beer, then cider; and the boys have all agreed to give up tobacco.

The gospel now, no less than in years gone by, is the power of God unto salvation to every one that believeth. J. S. L.

Prof. A. E. Garvie, eminent as an expositor of Ritschl, and a leader among the Scotch Congregationalists, has accepted the professorship of ethics and the history of philosophy at New and Hackney College, where Principal Forsyth, another Ritschlian, is principal.

### THE OLD RELIABLE



**BAKING  
POWDER**

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

### Meetings and Events to Come

EVANGELICAL ALLIANCE, Park Street Church, Boston, March 9, 10.30 A. M. Speakers, Rev. Drs. John Robertson, of Scotland, and Charles Inglis, of England.

AMERICAN MCALL ASSOCIATION, Boston Auxiliary. Annual meeting, chapel of Old South Church, Boston, March 11, 3 P. M.

SUFFOLK NORTH, SOUTH AND WEST ASSOCIATIONS. Joint meeting, Union Church, Boston, March 31.

Y. M. C. A. INTERNATIONAL RAILROAD CONFERENCE, Topeka, Kan., April 30—May 3.

#### SPRING STATE MEETINGS

Florida,	Westville,	March 26-29
New Jersey,	Asbury Park,	April 21-23
New Hampshire,	Newport,	May 5-7
Kansas,	Salina,	May 7-11
Indiana,	Indianapolis,	May 12
Illinois,	Evanston,	May 18
Massachusetts,	Great Barrington,	May 19-21
Michigan,	Cadillac,	May 19-21

### Marriages

TRACEY-MUNSON—In Brooklyn, N. Y., Feb. 24, by Rev. S. Parkes Cadman, Mr. George Edward Tracey and Lillian Adelaide, daughter of the late Rev. Frederick Munson, both of Brooklyn.

### Deaths

BALL—In Townsend, Mass., Feb. 16, Mrs. Lucy E. Ball, aged 91 yrs., 1 month, 6 dys. Mrs. Ball was a lifelong member of the Townsend Congregational church. Left a widow when her sons were children, she gave the younger to the Union cause; the elder has been her loyal and devoted support in her declining years. It is a high triumph of Christianity that so long a life grew steadily clearer, richer, brighter unto "the perfect day." To the last every lover of good, young as well as old, delighted in her company. She is "fallen on sleep," but her life lingers, a joyful, uplifting influence, leading us on to higher things.

EDWARDS—In Northampton, Mass., Feb. 25, Rev. Henry L. Edwards, aged 81 yrs. He was a graduate of Amherst in 1847 and had held pastorates in South Abington and North Middleboro, Mass. Since 1873 he had resided in Northampton, being for several years superintendent of schools.

GAGE—In Pepperell, Mass., Feb. 26, at the home of her daughter, Mrs. Marshall Merriam, Matilda A. widow of Charles P. Gage, formerly of Nashua, N. H.

PECK—In New Britain, Ct., Feb. 24, Charles Peck, aged 73 yrs. He has been a deacon of South Church since 1861.

#### MARTHA JEWELL CROMBIE

Martha Jewell Crombie, the wife of Deacon Albert D. Crombie and a deaconess of the Maplewood Congregational Church, passed away in her sixty-second year, from her earthly home in Malden, Mass., to the place prepared for her, Feb. 18, after an illness of a little over a week, with pneumonia.

Mrs. Crombie was born of Asahel L. and Mary (Ather-ton) Jewell, at Winchester, N. H., Oct. 31, 1841. She was educated in her native town and afterward was graduated from the Connecticut Normal School at New Britain. Both before and after her normal education she taught for many years in the schools of Winchester and vicinity, her last service being with the Winchester high school.

She was married to Deacon Crombie, Nov. 12, 1872, at Winchester, and after a brief residence in Pennsylvania, came to Malden in 1874. Two children, Sylvia Greenwood (born 1873; died 1886) and Mabel Lucretia (born 1875; died 1886), awaited her on the other side, and one, Alberta Jewell (born 1878), remains to take up her work here. A step-daughter, with her husband, Mr. and Mrs. Henry H. Cummings, a granddaughter, Esther Cummings, and the husband of over thirty years, completed the home which her spirit guided.

As a teacher she was always successful and popular. During her young womanhood she united with the Winchester Congregational church, where she had assisted in the choir from girlhood, and became a teacher in the Sunday school.

The life of the Maplewood church is inseparably bound with hers. She came to the community the year the church was organized, and united with it soon after. She was identified with its early struggles, its varying fortunes and its later growth. She had charge of the primary department of the Sunday school for several years, and also gave long and faithful service as the president of the Ladies' Social Union and the Missionary Auxiliary and as a deaconess.

But her work and influence were not confined to her official duties. She imparted a spirit to the church, was earnest and devoted in all its interests and in the larger work of her denomination and all Christian service. Her interests were many and her deeds of love and service were rendered throughout the community blessed by her life. New comers were visited by her and made at once to feel that they had a friend and neighbor. As wife, mother and grandparent she graced an ideal home, in which religion was an atmosphere.

She was always in her place at church, in health and in weakness, in storm and in sunshine, on Sunday evening as well as Sunday morning, a reverent worshiper and intelligent listener, inspiring her minister.

Among the women and to her pastor she was guide and counselor as well as an affectionate friend. Much of the time in physical weakness, always uncomplainingly borne, she not only prayed and served but led by her example, supported by her strength and inspired to service by her life. United with an affectionate friendliness was womanly dignity; with reverent faith, a deep intellectual earnestness and open-mindedness to all truth; with a kind and loving heart and unfailing devotion, the divine gift of an unerring wisdom.

While she leaves a large place that cannot be filled by another, she has left a spirit that will unite the church that loved her to try to do the work she laid down for her sake. She was a disciple in the church of Jesus Christ who made the Christian ministry, with all its disappointments, a great joy. To be her pastor was a sacred privilege. She gave inspiration to the message of the gospel by showing to minister, church and world how beautiful, how Christlike a human life may be when filled with the love of God in Jesus Christ.

C. S. M.

**J. S. Waterman & Sons,**  
FUNERAL UNDERTAKERS  
and EMBALMERS,  
2226 and 2228 Washington St.,  
Adjoining Dudley St. Terminal.  
Personal attention given to every detail. Chapel  
and other special rooms connected with establish-  
ment. Telephones, Roxbury 72 and 73.

## Fatherhood

Much it owes to blood that's good.

Good blood is healthy blood,  
blood that is free from impurities,  
inherited or acquired,  
and full of vitality  
and vigor. It's the  
kind of blood that is  
made by



## Hood's Sarsaparilla

Which cures more **Blood Diseases** and **Functional Weaknesses** than any other medicine in the world.

"I have been prescribing Hood's Sarsaparilla for the last three years and find it an excellent alternative and blood purifier. It produces the very best results where a medicine of the kind is required." R. D. JACOBS, M. D., Vinton, Ohio.

Accept no Substitutes for Hood's Sarsaparilla and Pills. No substitutes act like them.

## DEAL DIRECT WITH THE FACTORY

Don't pay retail price for carriages or harness. Write for our catalogue and learn about our system of selling direct from factory to customer. Two profits are saved to you. Satisfaction is guaranteed, or you can return the purchase and we will pay freight charges both ways. We have the largest assortment of buggies, surreys, phaetons, carriages, and other high grade vehicles, as well as harness, horse rugs and other horse accessories, in America. Write for the catalogue to-day.

THE COLUMBUS CARRIAGE & HARNESS COMPANY,  
Factory and General Office, COLUMBUS, O. Write to  
Western Office and Distributing House, ST. LOUIS, MO., nearest office.



## ARTISTICALLY RICH



Riches are of two kinds. When you pay out money for furniture that is genuinely beautiful, you are merely parting with one kind of riches to acquire another kind.

Here is a Sideboard that will enrich your artistic appreciation. It is as perfect in its proportions as the most captious critic could ask. No piece of Chippendale's was ever more skillfully balanced.

The arrangement is ingenious. Notice that the cabinet doors are hinged on the side and not on the front, as is customary. This provides a very wide opening. The center drawer is lined for silver. There are two side drawers and three lower drawers.

There is a 50-inch top. The pillars supporting the shelf are carved in a spiral riband of foliage. All edges are cross-banded. Carved claw feet. Solid brass trimmings.

## PAINE FURNITURE CO.

WALL PAPER, RUGS and FURNITURE  
48 CANAL ST., BOSTON



## Lenten Programs

## THE SCHEME OF BELIEF IN THE LORD'S PRAYER

God and the Path to God.  
The Kingdom of God.  
The Temporal Life of Man.  
The Forgiveness of Sins.  
The Meaning of Temptation.  
The Reasonableness of Worship.

Rev. G. A. Gordon, D. D., Old South Church, Boston.

## GREAT MEANINGS IN SHORT POEMS

Milton. Sonnet, On His Blindness. The Answer of Patience.  
Holmes. The Chambered Nautilus. The Ascent of the Soul.  
Tennyson. Crossing the Bar. The Security of Trust.  
Longfellow. The Light of Stars. Refuge in the Will.  
Lanier. A Ballad of Trees and the Master. Renewal by Communion.  
Wordsworth. We are Seven. The Immortal Instinct.  
Rev. H. G. Hale, Leyden Church, Brookline, Mass.

## LIFE'S LAST REALITIES

The Purpose of Life.  
The Mystery of Death.  
Intimations of Immortality.  
The Day of Judgment.  
The Making of Hell.  
The Truth in the Idea of Purgatory.  
The Glory of Heaven.  
Rev. Daniel Evans, North Avenue Church, Cambridge, Mass.

## THE PROBLEM OF SUFFERING

The Meaning of Trouble.  
The Meeting of Trouble.  
Bearing Your Own Burden.  
Bearing One Another's Burdens.  
Come and Suffer.  
Come and Joy. Palm Sunday.  
The Apotheosis of Suffering. Easter.  
Rev. E. W. Bishop, South Church, Concord, N. H.

## Sunday evenings

## A VISIT FROM JESUS

What Did It Mean in the Long Ago?  
What Would It Mean to You?  
Nazareth—A Visit to His Boyhood Home.  
Cana—A Visit at a Wedding Feast.  
Capernaum—A Visit of Healing Ministry.  
Jericho—A Visit at a Rich Man's House.  
Bethany—A Visit to a Beloved Home.  
Jerusalem—A Visit ending in the Cross.  
Midweek Services  
SIX INGREDIENTS OF LOVE AS ESSENTIAL CHRISTIAN CHARACTERISTICS  
Patience. Humility.  
Kindness. Courtesy.  
Generosity. Unselfishness.  
Rev. C. S. Mills, Pilgrim Church, Cleveland, O.

## THE LIFE OF THE NAZARENE

Illustrated with Famous Pictures and Familiar Hymns  
In the Wilderness with His Life Problem.  
In the Temple with the Doctors of Divinity.  
In the Synagogue with Sectarianism.  
On the Hillside with the Common People.  
In the Deserts with the Chosen Disciples.  
In Gethsemane with God.  
Rev. L. O. Baird, Ottawa, Ill.

## The Church Prayer Meeting

Topic, March 8-14. Christ's Service: and Ours.  
Christ learning to serve. Luke 2: 49-52. His spirit in service. Matt. 9: 36-38; Matt. 8: 16, 17; Heb. 4: 15, 5: 2. The extent of his service. Mark 10: 45; Phil. 2: 6-8. The kind of service Christ requires of us. John 13: 12-17; Rom. 15: 1-3. The objects of our service. Matt. 25: 34-40. The crown of service. John 12: 25, 26.  
[For prayer meeting editorial see page 333.]

BICENTENARY EDITION, 1703-1903  
The Heart of JOHN WESLEY'S JOURNAL

By PERCY LIVINGSTONE PARKER. Introduction by HUGH PRICE HUGHES.

Appreciation by AUGUSTINE BIRRELL.

There is no book in existence that gives so exact and vivid a picture of the Eighteenth Century England as this record Wesley kept of his daily experiences. It is a work of astonishing interest, ranking in permanent historic value with Pepys' Diary or Newman's Apologia. The Journal heretofore filled four volumes, a prohibitive bulk that Mr. Parker has condensed to this single cover.

Illustrated, 8vo, cloth, \$1.50, net.

BY HIS LIFE-LONG FRIEND

## THE LIFE OF JOSEPH PARKER

By WILLIAM ADAMSON, author of "Life of Principal Morrison," etc.

"Like Beecher and Spurgeon, Joseph Parker swayed men by the genius of eloquence. His life is replete with incident and covers an amazing energy and industry. Mr. Adamson is a sympathetic biographer, and the prodigious labor Dr. Parker accomplished will amaze every one who reads the record here faithfully set down."—Commercial Advertiser.

Illustrated, \$1.75 net.

INDIA'S PROBLEM:  
KRISHNA OR CHRIST

By JOHN P. JONES, D.D.

The result of twenty-five years in India. Dr. Jones' book is noteworthy for its comprehensiveness, breadth of view and multiplicity of detail. It speaks with authority on the country and the people, the religions, the women, missionary organizations, resources, problems and conquests.

Illustrated, \$1.50 net.

## STUDIES IN CHRISTIAN CHARACTER

WORK AND EXPERIENCE. By WILLIAM L. WATKINSON.

"This author has what this poor world needs—vision."—Newell Dwight Hillis.  
"Overbrimming with literary riches, which he uses with exquisite taste for the illustration of truth and the illumination of life."—Methodist Review.  
"Mr. Watkinson excels in apt illustration of his themes, and shows an uncommon power of drawing fresh and instructive lessons from familiar texts."—The Outlook.

2 vols. 16mo, cloth. Gilt top. Each \$1.00 net.

American Barbarism and Chinese Hospitality.

## TWO HEROES OF CATHAY

Edited by LUELLA MINER

The unique experience of two cultured Chinese students whose effort to enter the United States as students has recently attracted so much public attention. The barbarous treatment of them affords an unpleasant and unflattering contrast, for these boys repeatedly risked their lives for Americans on Chinese soil during the Boxer uprising.

Illustrated, \$1.00 net.

By SIR ROBERT ANDERSON, author of "Daniel in the Critic's Den."

## THE BIBLE AND MODERN CRITICISM

Sir Robert Anderson brings legal training and acumen to bear on problems of Biblical research. With keen vision and cool logic he dissects the results of critical inquiry and takes the stand that the METHODS of the critics are fundamentally fallacious. The style is singularly lucid, and the argument relieved with telling anecdotes that are fully as cogent as the logic.

Cloth, \$1.50 net.

LOST AND RECLAIMED

## MARY NORTH

By

LUCY RIDER MEYER

Fresh from the innocence of a country home only to fall a victim to the snares of metropolitan life is the pathetic story oft told to Mrs. Meyer during her many years of work among her sex. "Mary North" combines the actual occurrences from the experience of many, and the awful conditions are squarely faced and fought. It is full of most thrilling, touching and enthralling incidents.

Cloth, \$1.50.

A NEW SCOTTISH FOLK

## DWELLERS IN THE MIST

By NORMAN MACLEAN

Margaret E. Sangster says:

"These people of whom he tells us are islanders, getting their bread from the sea that beats on the shores of the Hebrides. They are a simple, poor, illiterate, but intensely conscientious folk, fast bound by an iron creed. On a primitive society, in strange contrast with our busy twentieth century world, Norman Maclean has done what 'Ralph Connor' is doing in another field."

Cloth, \$1.25.

## FLEMING H. REVELL COMPANY

New York, 158 Fifth Ave.; Chicago, 63 Washington St.

TORONTO—LONDON—EDINBURGH

BLUMYER  
CHURCH BELLS  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



## Individual Communion

Outfits. Send for free catalogue and list of users.

SANITARY COMMUNION OUTFIT CO. Dept. E, Rochester, N. Y.

WORLD'S GREATEST BELL FOUNDRY Estab. 1882.  
Church, Peal and Alarm Bells.  
Lohn Superior Copper and 1/2 India Tin used exclusively.  
Write for Catalogue to E. W. VANDUSEN CO.  
Buckeye Bell Foundry, Cincinnati, O.

NENEELY & CO. WATERVLIET,  
West Troy, N. Y.  
Best Quality Copper and Tin CHURCH BELLS  
CHIMES and PEALS  
No cheap priced grades  
THE OLD NENEELY FOUNDRY, Estab. by A. Neneely 1838



## CHURCH SEATING.

Pews, Assembly Chairs and Pulpits. Our attractive designs are also durable, comfortable and aid to better listening. Free catalogue. American School Furniture Company, Salesroom, 12-13 W. 18th Street, New York

## CHURCH CARPETS

AT MANU JOHN H. PRAY & SONS CO.,  
FACTURERS CARPETS AND UPHOLSTERY.  
PRICES. 658 WASHINGTON ST.  
OPP. BOYLSTON ST. BOSTON.

## From Worcester

### MINISTERIAL LEAGUE

An unusually large number gathered last Monday morning to listen to a paper by Rev. F. J. Van Horn on The Theology for the Twentieth Century. Though milder in its assertions than would have been expected a generation ago, it provoked vigorous discussion.

### CONVENTIONS

Last week was fully occupied with conventions. The Sunday schools held a two days' meeting which, in point of numbers and quality of program, equalled state gatherings. The meeting of the boys' department of the Y. M. C. A. of Massachusetts and Rhode Island extended over three days. This was a genuine boys' affair. Boys presided over the sessions and furnished papers and discussions.

### WASHINGTON'S BIRTHDAY

Patriotic services were held in many churches and large congregations were the rule. At the Old South, Rev. F. J. Van Horn, pastor, standing room was at a premium. This church has adopted Rev. C. B. Olds as its foreign missionary. Pilgrim has been calling in representative men of various walks in life to speak at the Sunday evening service on Christianity from their viewpoint.

### OCTOGENARIAN HONORED

The eighty-fourth birthday of Rev. William T. Sleeper was observed, Feb. 9, at Summer Street Church. The mayor and many leading citizens came to honor the well-known worker. Mr. Sleeper has been connected with local mission work from the beginnings of city evangelization. He was the second superintendent of the City Missionary Society and four of our local churches are results of his personal efforts. He is also a poet and hymn writer of note. The best known of his hymns being

Out of my bondage, sorrow and night,  
Jesus, I come.

His children inherit his musical gifts. Rev. W. W. Sleeper, pastor at Wellesley, is an accomplished musician; Rev. H. D. Sleeper is professor of music at Smith College, organist at Fourth Church, Hartford, Ct., and a well-known composer; and Mrs. May Sleeper Ruggles has sung in many of the best choirs and concerts in New England.

### MINISTERIAL RETREAT

The ministers of Worcester and vicinity were entertained in an all-day fellowship meeting at Piedmont Church last week. The gathering was a preparation for the Lenten season. The Cross of Christ was considered in its many aspects.

### LENTEN OBSERVANCE

This custom is increasing among city churches. At Pilgrim, Evangelist Sayford will assist in a series of revival services. Central will follow its usual custom of having appropriate readings by the pastor on Monday afternoons, Lenten services for the midweek prayer meeting, catechetical classes for young people preparatory to church membership, and services during Holy Week.

At Piedmont, Dr. Willard Scott is conducting classes preparatory to church membership. He has also arranged a liturgical service to be used every midweek service during Lent. It includes familiar Scripture, to be read by pastor or responsively, meditations, well-known hymns, and a brief address by the pastor. The same order is observed each week, the purpose being to eliminate the personality of speakers and hold the worshipers steadfastly to the great truths of Christ's life, death and resurrection.

E. W. P.

## The Month in Canada

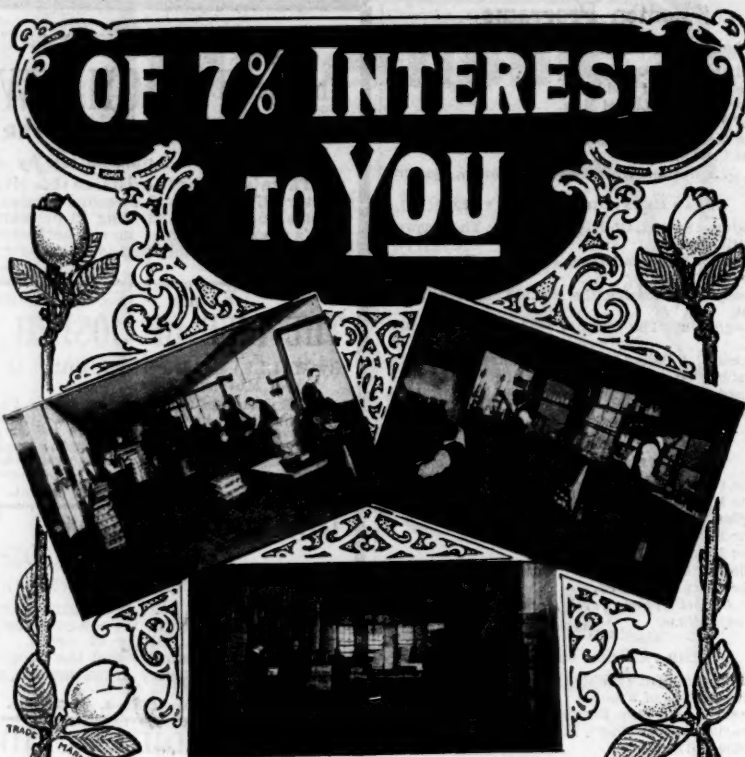
### RURAL MAIL DELIVERY

The present postmaster general, Sir William Mulock, has made many improvements in the postal system, chief of which has been the reduction of the letter rate to two cents. And now a rural mail delivery looms up as a possibility. Mr. F. H. Macarow has just returned from Washington, whither he had gone to inquire into the working of the system in the United States, and will make important recommendations with regard to its adoption.

### TELEPHONE FRANCHISES

An important deputation, consisting of the mayors of many of the chief towns and cities of the Dominion recently waited on the government through its representative, and asked that the government control long distance telephones, while the right be given municipalities to acquire local franchises.

Continued on page 363.



Substantial investments that pay 7 per cent. are not numerous; it is double the ordinary bank rate of interest. Most shrewd investors are glad to get 5 per cent., and know that their money is safe. We are offering, for public subscription, a stock guaranteed to pay 7 per cent. interest per annum; an investment as reliable as any bank in the country.

## \$200,000

### 7% FIRST LIEN PREFERRED STOCK

OF THE

# Magnolia Metal Co.

Subject to Prior Sale

Preferred as to Assets. Cumulative as to Dividends.

Dividends Payable Semi-annually,  
April 1st and October 1st.

Common Stock, \$1,000,000—Shares \$100 Each.

First Lien Preferred Stock, \$200,000—Shares \$100 each. Full Paid and Non-Assessable.

Two Thousand Shares of Preferred Stock are Offered at Par.

The above illustrations are views taken in one of our factories, where the celebrated **Magnolia Metal** is made. Since its inception, seventeen years ago, the sale of **Magnolia Metal** has steadily increased, until it is now in common use in every civilized country.

**MAGNOLIA ANTI-FRICTION METAL** is used as a lining for machinery bearings of all kinds, in locomotives, railroad cars, steamship service, dynamos and electric traction work, high speed engines, and in mills and factories of all kinds. Leading manufacturers in all parts of the country have stated, over their signatures, that **Magnolia Metal** is far superior to higher-priced babbitts. It was recommended for use in the U. S. Navy as far back as 1888, by the Board of Naval Engineers, after numerous highly satisfactory tests, the record of which is embodied in the annual report of the Secretary of the Navy for 1888, pages 397-410. The results of these tests were remarkable, showing the record of **Magnolia Metal** as four times better than that of any other metal tested.

During the past two years, the Company has added to its output other grades of babbitt metals, as well as white metals of every description, for which the demand is very great and rapidly increasing.

The Company owns valuable patents, and its trade-mark rights cover all of North and South America.

The **Magnolia Metal Co.** started in 1886, with a capital of only \$1,500. Since that time over two million dollars has been spent in advertising and pushing the sale of **Magnolia Metal** in all parts of the world.

A recent report of William Leslie & Co., chartered accountants, shows that the Company has earned during the past five years,

**AN AVERAGE ANNUAL PROFIT OF \$40,000.00.**

The present issue of Preferred stock is for the purpose of increasing the working capital, to enable the Company to keep up with the tremendous demand for its products.

If you have money to invest, write for full particulars, including prospectus and report of chartered accountants.

If desired, checks may be made payable to the Merchants Exchange National Bank of New York City. Address all communications to

**Magnolia Metal Co.,** Executive Offices, 511 West 13th Street, New York City.

Boston, Chicago, Pittsburg, Philadelphia, Montreal, New Orleans, San Francisco.



## The Month in Canada

[Continued from page 362.]

It is fully expected that legislation bearing upon the question will be passed by the parliament soon to convene.

### WAR ON THE CIGARETTE

Parliament will also be asked to prohibit the sale and manufacture of the cigarette. The request comes in the form of a monster petition, its signatures having been obtained in a long campaign by the W. C. T. U. The canvass has brought to light startling facts as to the prevalence of the cigarette habit. While in the United States the manufacture of the cigarette has been steadily decreasing, the reverse is the case in Canada to an alarming degree.

### AGAINST THE LIQUOR TRAFFIC

From Ontario, the storm centre of prohibition, interest has to some extent shifted to Manitoba, where the present movement practically started. Prohibitionists there feel that their course was betrayed by a referendum on a regularly enacted prohibitory measure, and this without proper safeguarding of the polls. It was therefore decided at a recent convention to place prohibition candidates in the field at the forthcoming elections.

### CONGREGATIONAL CIRCLES

In Toronto a Congregational Club is planned. Here also a new church has been started, the first in a score of years. In Vancouver another new church is reported, an entire Presbyterian congregation having come over for the larger liberty of Congregationalism.

J. P. G.

## February Club Meetings

### NEW HAMPSHIRE

The Pascataqua Club held its annual meeting with the church in Rye, Feb. 24. Rev. Henry Hyde of Somersworth, in his report for the Outlook Committee, discussed the growing inactivity of men in the churches. The after-dinner address was given by Rev. John Hopkins Denison, the new pastor of Central Church, Boston. His theme was Personal Experiences among the Cannibal Islands. This story of travel in a strange part of the world was told with a rare combination of vividness and simplicity, and left an indelible impression of the beauty of the tropical world and the cruelty of some tropical men. The missionary moral was so adroitly suggested that it did not require to be affixed.

A.

The Central New Hampshire Club met with Franklin Street Church, Manchester, Feb. 18, with an unusually large attendance, and the customary social and literary features. The address by Rev. Andrew B. Chalmers on The Social Sorrows of Industrial Selfishness was an able and timely discussion of the labor question.

C.

### RHODE ISLAND

The Providence Club met at the Trocadero, Feb. 9, about 150 members attending. Prof. George Gunton, president of the Institute of Social Economics, New York city, drew Lessons from the Coal Strike.

P.

### NEW YORK

The Congregational Club of Central New York did an unusual thing in its history, by inviting Rev. Father Michael Clune, a Catholic priest of Syracuse, to address it on Feb. 16. He gave a brilliant address in Geddes Church, on Washington and Lincoln. Father Clune is American-born, with wide sympathies. He had a warm welcome from the club and enjoyed the evening among many of his longtime friends.

P.

### ELSEWHERE

The Connecticut Valley Club, meeting at Springfield, Mass., heard Mrs. Ida V. Woodbury relate experiences in the Tennessee Mountains.

At Rutland the Western Vermont Club considered Men and the Church, with Dr. E. R. Clark, Rev. J. L. Sewall and Rev. G. W. C. Hill of Proctor as speakers. Rev. Messrs. Sewall, Simms, Peck and Beard reviewed the temperance situation. Rev. C. H. Smith of Pittsford was elected president, and Rev. G. W. C. Hill of Proctor, secretary.

### Why Modify Milk

for infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee.

ARMSTRONG & McKEE  
Pittsburgh.  
BEYMER-BAUMAN  
Pittsburgh.  
DAVIS-CHAMBERS  
Pittsburgh.  
FAHREBROOK  
Pittsburgh.  
ANCHOR  
Cincinnati.  
ECKSTEIN  
ATLANTIC  
BRADLEY  
BROOKLYN  
JEWETT  
ULSTER  
UNION  
SOUTHERN  
SHIPMAN  
COLLIER  
MISSOURI  
RED SEAL  
SOUTHERN  
JOHN T. LEWIS & SONS CO  
Philadelphia.  
MORLEY  
Cleveland.  
SALEM  
Salem, Mass.  
CORNELL  
Buffalo.  
KENTUCKY  
Louisville.

**I**F there is an impression in the minds of any that Mixtures of White Lead and Zinc are better than Pure White Lead, it has been created by the manufacturers of the Mixtures, because a much larger profit can be made from the sale of these than by grinding and selling either White Lead or Zinc pure.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

"It is by far the most exact that has yet appeared."—The Independent.

The American Standard Edition of the

## REVISED BIBLE



is being accepted wherever the English language is spoken. This is the only edition authorized by the American Revision Committee, whose attestation appears on the back of the title page.

"The standard translation of the Bible for the English-speaking world."—Sunday School Times.

"This version is the best that has ever been published in the English language."—Pilgrim Teacher.

With references and topical headings prepared by the Revisers.

Long Primer 4to, White Paper Edition, prices \$1.50 to \$9.00.

Long Primer 4to, Nelson's India Paper Edition, prices \$6.00 to \$12.00.

SMALLER EDITION JUST PUBLISHED, as follows:

Bourgeois, 8vo, White Paper Edition, prices \$1.00 to \$7.00.

Bourgeois, 8vo, Nelson's India Paper Edition, prices \$1.00 to \$9.00.

Revised New Testament, Minion, 32mo, prices 50c. to \$3.50.

For sale by all leading booksellers or sent postpaid on receipt of price. Send for catalogue to

THOMAS NELSON & SONS, Pubs., 37-41 E. 18th St., New York.

## BIBLE READINGS

Selections from the Psalms and Various other portions of the Scriptures for responsive services in Christian worship

By GEORGE C. LORIMER  
and HENRY M. SANDERS

EP 120 Lessons, 178 pp., sq. 8vo, Cloth,  
Price 50 cts. Per 100 copies, \$35.00

"The Scripture passages are brought together with great care and skill. They are topically arranged, embracing the Christian doctrines and practices and special occasions of service. It is a very helpful book for ministers and people, and must add greatly to the interest of public worship."

"We are more than pleased with the work and our satisfaction increases with each succeeding Sabbath. I know of no other work of the kind possessing so many valuable features."

DAVID GREGG.

"Our entire congregation takes part with enthusiasm and interest. I think it a happy compilation and only wish that all our Baptist churches would secure them." RACHEL L. PRICE.

### SUCCESSFULLY USED IN

Lafayette Avenue Presbyterian - - Brooklyn  
Central Avenue Reformed - - Jersey City  
Lewis Avenue Congregational - - Brooklyn  
Calvary Baptist - - Omaha, Neb.

Address A. S. BARNES & CO., Publishers  
156 Fifth Avenue, New York

## IN EXCELSIS

The standard hymn book. Largest, most complete. Satisfactory in both lyrics and tunes. Attractive, singable, durable, economical. For returnable examination copy address THE CENTURY CO. Union Sq. N.Y. City.

### Special Bargain No. 7

These special bargains are seldom advertised but once.

## World Wide Evangelization THE Special Business of the Church

The addresses delivered at the Toronto Convention of Student Volunteers in 1902.

A handsome volume of nearly 700 pages for which \$2.50 would ordinarily be a reasonable price. We have a limited number, which we offer at \$1.50 each net; \$1.75 postpaid.

This book is a veritable cyclopædia of missionary information and a source of inspiration as well.

BOSTON The Pilgrim Press CHICAGO.

DON'T think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

THE DEVELOPMENT OF THE PACIFIC COAST is remarkable, business opportunities never better, climate unsurpassed. The Nickel Plate Road will sell daily Feb. 15 to April 30, 1903, special one way tickets Buffalo, N. Y., to common Pacific coast points at rate of \$42, tickets, with berth tickets, also valid in their famous transcontinental tourist cars leaving Boston every Monday and Wednesday via B. & M. and W. S. Railroads; passengers can join these cars en route. A postal card to L. P. Burgess, N. E. P. A., 263 Washington Street, Boston, Mass., will bring you rates etc., to any desired point. Write now.

## In and Around Boston

### A Tenth Anniversary in Everett

Mystic Side Church, Rev. C. H. Percival, pastor, celebrated Feb. 21-24 its tenth anniversary of organization and dedication of edifice. Friday evening a service was held in memory of its eighteen deceased members. Rev. Albert Watson of Windham, N. H., pastor for the first five years, preached Sunday morning to a large congregation. At a reception Monday evening attended by about 200 greetings were given by Rev. Messrs. C. G. Hill, H. H. French, E. T. Pitts, W. I. Sweet and G. Y. Washburn, representing past and present pastors of Everett and Malden churches, from which most of Mystic Side's seventy charter members came. A telegram from Rev. Aquilla Webb, the second pastor, now of Los Angeles, Cal., was read, and Rev. Messrs. Percival and Watson spoke. A life-size India ink portrait of Deacon Herbert Porter, founder of the church, was presented by a former member. Thirty-six original members, many coming from a distance, responded to roll-call. Only half the original members remain. Though removals have been many, only once has there been a decrease in numbers, an average of twenty-three having been received yearly. The present membership is 158.

### The Young Men's Congregational Club

The annual patriotic meeting of the club was worthily celebrated on Feb. 25 by a dinner at the Hotel Brunswick and by admirable speeches by Rev. Dr. F. A. Noble, Prof. Richard Burton and Mr. E. H. Clement of the *Boston Transcript*. Dr. Noble dealt with the civic duties of young citizens and how they might help the nation forward to better things. President Roosevelt was praised as a model of consecrated culture and good breeding who, refusing to be an easy-going dilettante, threw himself into politics. Professor Burton defended the thesis that we have a distinct type of literature in this country truly American although using English speech; and that in our best fiction we have a splendid social force drawing all sections of the country together and thus unifying the nation by explaining the ideals of all from the various sectional points of view. Mr. Clement counseled against too much congratulation as a people, and expressed his pleasure in seeing and hearing youth so intent on getting wisdom on the matter of patriotism.

### An Attractive Course by Professor Moore

The course of eight lectures by Prof. Edward C. Moore of Cambridge Divinity School, the late pastor of Central Congregational

## LIKE A DERRICK.

### Pure Food Lifts the Sick Up.

Only those who have experienced the delicious feeling of returning health and vigor can properly appreciate the value of pure food. When the improper food is left off and scientific food such as Grape-Nuts is used in its place one begins to feel the glow of returning health. It feels as though some powerful derrick was lifting one up into the realms of sunshine once more.

"Some time ago I was taken sick and got so very low that I thought at times I would never be able to get out again," writes a business man of Wilmington, Del. "One day my wife saw an article in the paper about Grape-Nuts and read it to me. I was so impressed that I asked her to get some. How thankful I am that I did so. I was at that time reduced to a shadow of 75 pounds but the first week's use Grape-Nuts brought me to my feet so that I could stand alone. By the second week I could walk out, to the great surprise of all, and now I can get out to my business without any trouble and I have made the phenomenal gain up to 160 pounds.

"Improper food nearly killed me but when I left off and used Grape-Nuts it did not take long to put me back in health. Name furnished by Postum Co., Battle Creek, Mich.

"Feed right, feel right" is a true axiom. Remember Grape-Nuts food is for Athletes, as well as the sick.

Church, Providence, begins at Huntington Hall, March 9, and continues on Monday and Thursday evenings. The subject, *The New Testament in the Christian Church*, is an attractive one, and is sure to be ably treated. Dr. Moore is to present studies of the New Testament through the canonization of its books and the witnesses to it, the development of church government and of doctrine, closing with the idea of authority in the Christian Church. Tickets, which are free, can be had at 130 Columbus Avenue, Friday, March 6, at 4:30 P. M.

### The Old South Lenten Course

Dr. Gordon began last Sunday evening a course of Lenten lectures on *The Scheme of Belief in the Lord's Prayer*. He laid emphasis on the evil that comes to humanity from not being able to say "our"; and pressed home the truth that God was best known through his revelation, not in nature, but in humanity. The attendance was large and the course bids fair to be as attractive and helpful as former Lenten courses.

### Iowa College Students Rally

Pres. Dan F. Bradley of Iowa College must have been deeply gratified by the warmth of the welcome given him at the Hotel Bellevue last Monday evening. Twenty-five former students of both sexes, together with a sprinkling of local ministers and editors, came together and the long, happy evening was filled with praises of the State of Iowa and of the institution at Grinnell. Rev. J. L. Hill, D. D., one of the most devoted of its trustees, sat at the head of the table and kept the jokes and the speeches moving with his accustomed ease and celerity. Enthusiasm crystallized in the formation of an alumni association with Dr. Hill as president.

### Dr. Grenfell's Busy Days

His many appointments in this part of New England are keeping Dr. Grenfell, the Labrador missionary, moving at a vigorous pace. Applications for his illustrated lectures and for his talks, as well as invitations to clubs and dinners, quite outrun the number of dates he has at his disposal. He preached an excellent gospel sermon at the Phillips Church, South Boston, last Sunday morning, his romantic work among the fishermen providing him with ample illustrations. In the evening he was at Newtonville. He has appointments for the next week at the Twentieth Century and Unitarian Clubs, at Radcliffe College and Brown University and at these churches: Park Street, Boston; Elliot, Newton; First, Cambridge; Central, Providence, and Concord, Mass. It will be observed that the strongest Congregational churches hereabouts are gladly opening their doors to him. Moreover, he is finding a warm welcome in Episcopal and Unitarian circles. He will speak at Northfield, March 22, and shortly thereafter sail for England on a brief furlough.

### Federation Among Ourselves and Other Federations

For a long time Pilgrim Hall has not contained so large an assembly on Monday morning as that which came together at the Ministers' Meeting, March 2. The proposed consideration of the paper recently presented to this body by Rev. S. A. Elliot, D. D., president of the Unitarian Association, had awakened extended interest. Ministers from far and near were present to participate in the discussion of a possible federation between the two wings of Congregationalism.

The committee had a pleasant surprise in the person of President Bradley of Iowa College. In an earnest talk he expressed the deep convictions of the ministers of his state regarding an inadequate representation and voice in the affairs of the denominational

Continued on page 365.

## SUPERIOR MERIT.

### Remarkable Curative Properties of a Remedy for Indigestion and Stomach Weakness.

Stuart's Dyspepsia Tablets, a preparation for the cure of dyspepsia and the various forms of indigestion and stomach trouble, owes its great success as a cure for these troubles to the fact that it is prepared for disease and weakness of the stomach and digestive organs *only*, and is not recommended or advised for any other disease.

It is not a cure-all, but for any stomach trouble it is undoubtedly the *safest*, most sensible remedy that can be advised with the prospect of a permanent cure. It is prepared in tablet form, pleasant to taste, composed of vegetable and fruit essences, pure Pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; *rest* is nature's cure for any disease, but you cannot rest the stomach unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principal contained in them will digest 3,000 grains of meat, eggs or similar wholesome foods, they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and *rest and nourishment* is nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest flesh-forming food which the weak stomach cannot do, they increase the flow of gastric juice and prevent fermentation, acidity and sour water risings.

Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.

**A GREAT DEPARTURE.**—There has been a decided change in the design of sideboards for the coming season, and the women who find themselves ready to purchase a new sideboard may consider themselves in great luck. The new designs are most fascinating. They are far ahead of last year's models in convenience, as well as in artistic beauty. The best place to see all the new styles is at the Paine Furniture Warerooms.

**NICKEL PLATE TOURIST CARS.**—Owing to the immense popularity of the Semi-Weekly Transcontinental Tourist car service of the Nickel Plate Rd., they have established a tri-weekly tourist car service, leaving Boston every Monday, Wednesday and Friday, 1 P. M., via B. & M., W. S. and Nickel Plate Rds. The past high standard of this service will be maintained. Second-class and special Colonists' tickets available in these splendid cars, affording a most comfortable journey at lowest possible cost. L. P. Burgess, N. E. P. Agt., 268 Washington Street, Boston, Mass., will furnish full information. Send him a card today.

**THE RAYMOND & WHITCOMB EUROPEAN TOURS.**—The foreign tours of the Raymond & Whitcomb Company, no less than the American and Mexican trips of that enterprising concern which for a quarter of a century have formed so large a part of the facilities for public travel, are distinguished above other undertakings of their kind by their choice and high-class character. An elaborate circular, profusely and handsomely illustrated, has just been issued descriptive of the tours for the present year, which are unusually full and comprehensive. The date of departure of the first of the series is Saturday, April 11, when the mammoth twin-screw steamship Princess Irene will sail for Naples with a happy company of tourists bound for a jaunt through the Island of Sicily, southern, central and northern Italy, Austria-Hungary, Bavaria, the Rhine country, France and England. The entire tour will occupy seventy-five days. There are to be later trips through France and the British Isles, to the Land of the Midnight Sun, Switzerland, Germany, Austria North Italy, etc., and one comprehensive round of travel takes in Russia, including Russian Poland, St. Petersburg, Moscow, Nijni Novgorod, Kief, Austrian Poland, etc. Send for the illustrated book, "Europe in 1908," which will be forwarded on application to the Raymond & Whitcomb Company, 305 Washington Street (opposite Old South Church).



## Drapery Department

Would call attention to its well conducted and complete Workrooms for the designing and making up of Special Curtains, Bed Spreads, and Door Panels.

### New Ruffled Muslin Curtains

A large variety of patterns, exclusive designs, from  
**\$1.00 per pair upwards**

### Cluny Lace Curtains

White and Arabian, new patterns shown for the spring season, embodying original ideas, beginning as low as **\$3.00 per pair** for a 21-2 yards curtain with a simple edge on a good quality of French net.

### Bed Sets of Lace or Muslin

made to order to match many of our curtains.

### New White DIMITIES

For Bed Spreads and Curtains. Special sizes made to order, measurements taken and estimates given.

### The Drapery Dept.

Has received an advanced shipment of Cottage Curtains in three combinations. Price, per pair . . . **2.50**

## R. H. STEARNS & CO.

Tremont St. and Temple Pl., Boston



**The Individual Communion Cup** continues to grow in favor. Our patented noiseless tray is the one most generally used. One pastor says of it: "It is by far the most perfect thing yet made, so far as our knowledge goes."

Let us send you our special illustrated book, "The Cup." It is free. Write for it. Ask for catalogue No. 23 M.

**REED & BARTON, Silversmiths,**  
FOUNDED 1824  
Leaders in Communion Ware Goods  
Office and Factories - Taunton, Mass.

## WESTERN LANDS AND DEFAULTED MORTGAGES

Bought for Cash.

**CHAS. E. GIBSON, 131 State Street, BOSTON, MASS.**

**CHEAP RATES TO PACIFIC COAST.**—The Nickel Plate Road will sell daily Feb. 15 to April 30 special one way tickets Buffalo, N. Y., to Pacific coast points at \$42, special rates also to other points in far West this side of Pacific coast. Mr. L. P. Burgess, N. E. P. Agt., 268 Washington Street, Boston, Mass., will be pleased to give rates and full information to any desired point. A postal card will do; write today.

**THIRTY-THREE DOLLARS CALIFORNIA.**—Oregon and Washington points from Chicago via Chicago & North-Western Railway, daily. Correspondingly low rates from other points. Two fast trains daily to San Francisco, Los Angeles and Portland. Pullman Standard Tourist sleeping cars, observation and dining cars; free reclining chair cars, through without change. For tickets, reservations and full particulars apply to your nearest ticket agent or address W. B. Kniskern, Passenger Traffic Manager, 22 Fifth Avenue, Chicago, Ill.

## In and Around Boston

[Continued from page 364.]

benevolent societies. Dr. Bradley suggested a yearly meeting of the National Council, with accompanying sessions of the societies. Iowa does not wish to hold the offices, but desires a chance to say who shall. A federation of our own churches across the country is our first need.

The discussion of Dr. Elliot's paper was opened by Rev. C. H. Oliphant. Commenting upon the theological difference he said that if the Unitarians have departed most widely from the fathers, we have kept them in sight. Federation for the extension of the kingdom is possible, under wise leadership. Differences are to be forgotten in co-operation. By this we can convince the world that Christ has come.

In the open discussion only a few were heard even under an extension of the hour. The general tendency was to depart from the point of the topic and make the discussion purely a theological one.

In reply to a statement of Rev. R. W. Wallace, quoting Dr. J. W. Chadwick, Dr. Thomas Van Ness of the Copley Square (Unitarian) Church, took the platform. He maintained, as a result of wide observation, that the leading Unitarians of the younger group look upon Dr. Martineau as their spiritual leader. He declined to reply to Rev. Daniel Evans's inquiry regarding certain trends within his communion, saying that no wise man could claim to speak for any body of churches. Other brethren believed the address and discussion had been fruitful for good and that the evident tolerance of the speeches was indicative of a new era.

## Education

The Religious Education Association, formed at Chicago as the result of the recent convention, is securing a considerable and growing list of members. All persons engaged in moral and religious instruction are eligible for membership. The fee for enrollment is \$1 and the annual dues \$2. All enrolled before March 25 will be included in the list of original members contained in the first annual volume of the proceedings of the association, and a copy of the proceedings will be sent free to each. Application for membership should be made to Prof. C. W. Votaw, University of Chicago.

## Biographical

REV. HENRY L. HUTCHINS

Mr. Hutchins, who has been for some years past the agent of the Connecticut Bible Society, recently made statements in a ministers' meeting at New Haven concerning the depraved conditions of some rural communities in the state, which called forth much comment and some adverse criticism. It is said that Mr. Hutchins was surprised and much disturbed by the prominence given in the press to what he had said. While in the rooms of Prof. E. L. Curtis of Yale Divinity School, Feb. 26, he was taken suddenly ill and died within a few minutes. Mr. Hutchins was born in Brooklyn, Ct., in 1845, graduated from Yale College in 1870 and the Divinity School in 1873, was pastor of Taylor Church, New Haven, for six years, and since then has had pastorates in several states, East and West. He was an able and useful minister.

## WE WILL SEND YOU FREE AND PREPAID

a bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures indigestion, constipation, kidney, bladder and prostate glands. Send at once and be convinced that there is a cure for all stomach troubles, depressed conditions of mucous membrane, including catarrh in the head, stomach, bowels and urinary organs. Remember, you get it absolutely free by sending a postal to Vernal R-medy Co., 122 Seneca St., Buffalo, N. Y.

There isn't a lamp chimney made that isn't ashamed of its maker except **MACBETH'S**.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

## RAYMOND & WHITCOMB'S TOURS

ALL TRAVELING EXPENSES INCLUDED

A party will leave New York, Saturday, April 11, on the large twin-screw North German Lloyd steamship "Princess Irene" for our

## Annual Spring Tour of 75 Days THROUGH EUROPE

including Italy, the Island of Sicily, the Italian Lake Region, the Eastern Alps, Austria-Hungary, Bavaria, the Rhine Country, France and England. Incidental Visits to Gibraltar, Naples, Pompeii, Capri, Sorrento, Messina, Syracuse, Catania, Taormina, Palermo, Rome, Tivoli, Florence, Pisa, Genoa, Milan, Lakes Maggiore, Lugano and Como, Venice, Villach, the Scammering Pass, Vienna, Nuremberg, Weisbaden, a Day of the Rhine, Cologne, Paris, Versailles, Fontainebleau, London, Windsor, Hampton Court, etc.

### OTHER EUROPEAN TOURS

Two Tours to France and the British Isles. (71 days each), June 4 and July 2.

Eighth Annual North Cape Tour (71 days) June 9.

Summer Tour Through Switzerland, etc. (85 days), June 9.

Northern, Central and Southern Europe, including Russia (113 days), July 7.

In several instances combinations of these tours may be made.

Tour Around the World, leaving Eastern cities early in September.

Tours to California, March 12 and 17, and May 2

Railway and Steamship Tickets to all points, independent of parties. Send for handsomely illustrated book, "Europe in 1903."

### RAYMOND & WHITCOMB CO.

305 Washington St., opp Old South Church, Boston  
25 Union Square, New York.  
1005 Chestnut Street, Philadelphia.

GOING ABROAD ON A BICYCLE TRIP? Send for "Bicycling Notes for Tourists Abroad."

## LEYLAND LINE

### BOSTON-LIVERPOOL

Immense new steamers. 1st Cabin, \$50 upwards. Round trip, \$90. Winter Season until April 1.

SS. Winifredian	Mar. 4th and April 8th
" Canadian	" 18th " " 29th
" Cestrian	" 25th " " 29th
" Devonian	April 1st " May 6th

F. O. HOUGHTON & CO., General Agents  
Telephone 1350 Main.

115 State Street, Boston

**EUROPE & ORIENT**  
23d Season. Limited parties. Unexcelled Arrangements. Every Detail for Comfort. Leisure in Sight-seeing. Terms reasonable. Address, Dr. and Mrs. H. S. Paine, Glens Falls, N. Y.

## EUROPEAN TRAVEL

An exceptional opportunity for seeing Europe is offered by two ladies of wide experience in European travel. Address MISS HARRIET J. THYNG, Swampscott, Mass.

**EUROPE \$235** All expenses. Best tours. Lowest prices. Sailing June 10, July 1, 8. Programs of Edwin Jones, 402 Putnam Ave., Brooklyn, N. Y. FALL TOUR TO EUROPE AND PALESTINE. Sailing Aug. 5, 76 days, \$490.

## Record of the Week

## Calls

BROWN, HENRY C., Lenora, Kan., to White Cloud. Accepts.

BUTLER, WILLIS H., First Ch., Williamstown, Mass., to Edwards Ch., Northampton.

CHEADLE, STEPHEN H., San Juan, Cal., to Ault, Col.

COOPER, JAS. W., South Ch., New Britain, Ct., to become secretary of the A. M. A. Accepts.

CRANE, CHAS. D., lately of Yarmouth, Me., to Park Ch., Los Angeles, Cal. Declines.

HARRICK, JOHN D., Third Ch., Los Angeles, Cal., to Oleander.

HADDEN, ROBT A., Ironton, O., to Central Ch., Dallas, Tex. Declines.

HENDERSON, ARTHUR S., Salem, Io., to Shenandoah. Accepts, beginning April 1.

HILL, FRED B., Hartford Sem., to assistant pastorate Collegiate Ch. (Dutch Reformed), New York, N. Y.; also to assistant pastorate Central Ch., Providence, R. I. Accepts the latter.

JANES, HENRY, Newton Falls, O., to Reed City, Mich.

KILBON, JOHN L., formerly asst. editor for the Cong. F. b. Soc., accepts call to Park Ch., Springfield, Mass.

LOEHLIN, HENRY E., to remain a second year at Westford, Vt.

LONG, JOSEPH B., Woods Holl, Falmouth, Mass., to Second Ch., Norfolk, Neb. Accepts.

MARTIN, GEO. R., Arborville, Neb., to Milford. Accepts.

MCDERMOTH, CHAS. (Meth.), of Aberdeen, Wn., to Cong. ch. in same city. Accepts.

OWENS, EDMUND, Mullian, Ida., withdraws acceptance of call to Cheney, Wn.

PRESTON, BRYANT C., Osage, Io., to First Ch., Sacramento, Cal. Call was extended on his previous record.

PRIDDY, CLAUDE H., Boston University, to Maverick Ch., E. Boston, Mass. Accepts.

SCHARFLE, JOHN M., Pico Heights Ch., Los Angeles, and Hyde Park, Cal., declines call to Market St. Ch., Oakland.

SCOFFIELD, C. INGERSOLL, E. Northfield, Mass., to First Ch., Dallas, Tex., a former charge. Accepts, being assured an associate pastor and five or six months' liberty to continue his work in the interests of Bible study.

SHEARER, HERMAN A., Paradise, Cal., to Pescadero. Accepts.

SHIRK, A. B., to the New Church, Toronto. Accepts, and is at work.

STEPHENS, F. A., to Jacksonville, Fla.

TOWNSEND, ARTHUR C., Ravenna, Neb., to Albion. Accepts, to begin April 15.

WILLIAMS, EVAN R., Coolville, O., to Arcade, N. Y. Accepts.

WILLMOTT, BENJ. A., Townsend, Mass., declines call to Lebanon, N. H.

## Ordinations and Installations

ALLINGHAM, ROBT. O., and t. Lamont, Mich., Feb. 17. Sermon, Rev. R. W. McLaughlin; other parts, Rev. Messrs. A. H. Stoneman, W. H. Johnson, W. H. Warren, C. A. Riley, F. E. Carter, John Humphreys, F. B. Stearns.

BOLTON, C. E., t. Scotland, Can., Feb. 12. Parts, Rev. Messrs. J. K. Unsworth, E. D. Silcox.

HAYES, EDW. C., Andover Sem., o. and rec. p. Uxbridge, Mass., Feb. 26. Sermon, Rev. W. T. McElveen, Ph. D.; other parts, Rev. Messrs. G. H. Johnson, J. R. Thurston, Andrew Campbell, David Howie and G. A. Putnam.

## A STUBBORN COLD OR BRONCHITIS.

yields more readily to Scott's Emulsion of cod-liver oil than to anything that you can take; and if persistently used a few days, will break up the cold.

When you awake in the night choked up and coughing hard, take a dose of the Emulsion, and you will get immediate relief, where no cough medicine will give you relief. It has a soothing and healing effect upon the throat and bronchial tubes.

Send for Free Sample.

SCOTT & BOWNE, Chemists, 409 Pearl St., N. Y.

## Resignations

ASHLEY, ANDREW W., Gaines, N. Y.

BINKHORST, ARIE, St. Johns, Mich.

BLISS, GEO. C., Altou, N. H.

CATE, GEO. H., district secretaryship of the Am. Tract Soc., Boston.

COOPER, JAS. W., South Ch., New Britain, Ct., after 25 years' service.

DRAKE, ULYSSES S., White Salmon, Wn. He removes to Altoona, Pa.

LENNOX, ALEX., Highland Lake, Col., to take effect April 1.

LUARK, MARCELLUS J., Murphys, Cal., to take effect Aug. 1.

NICHOLS, J. HENNIGAN, Alpha and Altona, Okl., with associated points, taking effect April 1.

RANKIN, JOHN E., presidency of Howard Univ., Washington, D. C.

TOWNSEND, ARTHUR C., Ravenna, Neb.

WILLIAMS, EVAN R., Coolville, O.

WRIGHT, ABIEH H., St. Lawrence Ch., Portland, Me., requested by large majority of the church to withdraw his resignation.

## Personals

ALLEN, ERNEST B., Washington St. Ch., Toledo, O., has been voted \$500 increase in salary, beginning Feb. 1.

MACY, HERBERT, Newington, Ct., was presented with \$77 on the completion, Feb. 11, of eleven years' service in that pastorate.

WOOD, JOHN, Ottawa, and MACALLUM, DAVID, Kingston, have just celebrated the fiftieth anniversaries of their ordination.

## Material Gain

MORRISVILLE, VT.—Fine new piano.

NORWICH, CT., Third.—Important improvements on interior of edifice.

WALLINGFORD, VT.—New pews of modern design; stained glass windows. Congregation meets in chapel while work is in progress.

## Anniversaries

OWEGO, N. Y., First.—Lend-a-hand Circle of King's Daughters, the eleventh.

## Dedications

WASHBURN, N. D. New edifice, Jan. 18.

## Unusual Features and Methods

BROOKLYN, N. Y., Plymouth.—A series of fellowship meetings to be held weekly, under the auspices of the Welcome Club, but in no way to replace the Friday night prayer meeting. After a short address by the leader the meeting is opened, and nearly all take part. Women as well as men speak or pray. The meetings are in charge of a committee of twelve, all laymen except Dr. Hillis and Mr. Harmon.

MT. VERNON, O.—Rev. E. O. Mead has been using Professor Bosworth's Studies in the Teaching of Jesus and his Apostles in the prayer meeting since Jan. 1. Attendance has increased by half and expressions of satisfaction are universal. Ten or a dozen make special preparation weekly.

PUTNEY, VT. Rev. C. E. Hayward has headed a successful movement to establish a village room.

WEBSTER GROVES, Mo., has initiated a series of about twenty mural paintings, which, if completed, will render the auditorium one of the most attractive in its section. Says the pastor: "Why should not the walls of a church preach, so that, when the minister gets dull, people can carry away a message, anyway?"

## Debts Paid

BOSTON, MASS., JAMAICA PLAIN, Boylston.—Deficit of over \$200 canceled, incurred by reshingling roof.

EAST ORANGE, N. Y., First, \$10,000.

ORWELL, VT.—Debt of \$487 recently wiped out.

## Ordained in Worcester South

The church in Uxbridge, Mass., remained pastorless but a short time after Rev. F. L. Bristol removed to New York. Since June last, Mr. E. C. Hayes has prosecuted his work with zeal and results. Last week the majority of the churches of the local conference were called to ordain him. Graduating from Olivet College and Andover Seminary, with also a degree in science, Mr. Hayes supplemented his training in the schools with other valuable service. A teacher, a preacher upon the frontier of Nebraska, a pastor's assistant in Shawmut Church, Boston, and in the Trinitarian of Lowell, he brings to his present field broad experience. His gifts readily appear in young people's work. At the ordination, Dr. W. T. McElveen brought an uplifting message on the theme, The Universal Christ. Other participants included prominent members of the conference and Rev. G. H. Johnson of Lowell, a former pastor. W. F. L.

## Free to Everyone.

A Priceless Book Sent Free For the Asking.

Cured Without Cutting, Danger or Detention From Work, by a Simple Home Remedy.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

## Eczema

Salt Rheum, Ringworm, Itch, Acne or other skin troubles, promptly relieved and cured by

## Hydrozone

This scientific germicide, which is harmless, cures by killing disease germs. Used and endorsed by the medical profession everywhere. Sold by leading druggists. If not at yours, send 25 cents for a trial bottle. The genuine bears my signature. Accept no substitutes. Address

Prof. Charles H. Harkness, Dept. O., 57 Prince St., New York.

FREE Valuable Booklet on the treatment of diseases.



**PARKER'S HAIR BALSAM**  
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its youthful color. Cures scalp diseases & hair falling. 50c. and \$1.00 at Druggists.

**OPIUM MORPHINE and LIQUOR**  
Habits Cured. Sanatorium Established 1875. Thousands having failed elsewhere have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

## If use



A wonderfully refreshing and effective remedy in all feverish conditions; it quenches thirst, reduces temperature, soothes irritated stomachs and brings torpid bowels and sluggish kidneys into healthy action. Its timely use has prevented many a serious illness.

Used by American physicians for more than 55 years.

50c. and \$1.00

At druggists, or by mail from

THE TARRANT CO. (Incl. 1901) New York



## Letter from Scotland

BY REV. W. M. RANKIN

## Theological Summer School

A new departure for Scotland is contemplated in the proposal to form a Summer School of Theology in the third week of June. The arrangements have been taken in hand by the Association of Former Students of Glasgow United Free Church College, an association that owes its origin to the happy suggestion of Prof. George Adam Smith, after his first visit to America. The promoters have decided to commence this experiment at Aberdeen, and the authorities of the United Free Church College there have cordially granted the use of the buildings for the occasion. The school will not be confined to ministers, but will be open also to laymen and ladies—to all interested in theological and present-day questions.

## The Leaders of the School

The lecturers secured are representative of the various Scottish churches. The names of Drs. Dods and Denny are a guarantee that the studies connected with their departments will be competently handled, and this is true of the others. Prof. W. M. Ramsay of Aberdeen, who is to give two lectures, is a scholar of universal reputation, while Dr. Forrest and Mr. Garvie are theological writers who have already secured an attentive hearing. Mr. Garvie is chairman of the Scottish Congregational Union, and his work in the Ritschlian theology is well known. The Church of Scotland is represented by Professor Kennedy of Edinburgh and by Prof. W. P. Paterson of Aberdeen, one of the ablest men among us. We are gratified to find that already expressions of interest in regard to the summer school have come from Ireland, England and America.

## New Books

Principal Fairbairn's latest work on The Philosophy of Religion has been well received, and will add to his reputation as one of our most learned and weighty writers, and a thinker of comprehensive grasp and outlook. But perhaps the recent volume by Dr. Denney on The Death of Christ has made the deepest impression, and has drawn fresh attention to his rare qualities as an exegetical scholar and systematic thinker in theology. Dr. Denney's contribution is greatly valued by all who wish to see the atonement in its central and commanding place among the doctrines of Christian theology. A small but suggestive work has been written by Rev. Ambrose Shepherd, the leading Congrega-

tionalist preacher in Glasgow, on The Gospel and Social Questions. It is the fruit of first-hand acquaintance with the problem, and the result of clear, practical and well-balanced consideration of a pressing and perplexing subject.

## Licensing Reform

This question is again coming to the front, and the secretary for Scotland, Lord Balfour of Burleigh, has just promised the appearance of a Parliamentary Bill dealing with early closing. His lordship published a letter recently, calling attention to the number of apprehensions for drunkenness, and giving Glasgow an unenviable notoriety in the matter. There are signs that the different municipalities in Scotland would welcome more stringent legislative measures, and in particular the suppression of the numerous bogus drinking clubs. In view of the great amount of lapsing from church membership that is due to intemperance, the United Free Church Presbytery of Glasgow has resolved to draw attention to the value of personal abstinence on the part of young people when enrolling themselves as members of the church. There is considerable diversity of view as to the best method of legislating, but all agree that the present situation is intolerable.

Glasgow.

## Monthly Missionary Service for March

PREPARED BY THE MISSIONARY COMMITTEE OF THE MASSACHUSETTS STATE ASSOCIATION

Topic, Congregational Missionary Enterprises in Indiana, Kansas and Pennsylvania.

Helps: The Home Missionary for January and February.—Use this varied material by *questionnaire* method, making different persons responsible for answers upon the different sections. Lender must thoroughly prepare matter, as any vagueness in questions will destroy otherwise good effect. Let questions be close to the point and follow in quick succession.

## SUGGESTED PROGRAM

Hymn, "The Son of God goes forth to war." Opening words: Isa. 40: 9, 10; 52: 7, 8, 9; Rev. 4: 10, 11, 12; 22: 17. Hymn, "Christ for the world we sing."

Story of Home Missions in Indiana. (a) Origins. (b) Michigan City—First National Convention; the saving of the church to Congregationalism; facts of later prosperity, and personal home gifts; its outreach. (c) Orland. (d) Liber Church and college—origin in what? missionary zeal. (e) Plymouth Church, Indianapolis—origin in what? stages in history, a, b, c, d, e, f; various ministries under self-support; sons of the church. (f) Union and North Churches, Indianapolis—two illustrations of our polity as a common denominator; La Crosse as illustrating polity. (g) Other good investments—Trinity, Indianapolis; Plymouth, Ft. Wayne; Calumet district and gas belt churches.

Our mission as churches in Indiana. Story of Home Missions in Kansas. (a) Purpose of New England Congregationalists in going into Kansas. (b) The nation's great struggle and the greatest factor in it. (c) Dr. Hale's estimate of these Congregational immigrants. (d) Forces behind first and second births of nation. (e) What has given and still gives character to Kansas.

Story of Home Missions in Pennsylvania. (a) Indebtedness to New England—early Welsh churches. (b) Effect of the Revolution upon Pennsylvania Congregational churches; fate of scattered Congregational churches in 1706; due to what? (c) The Ebensburg church; the early Welsh missionaries. (d) The Randolph church; spirit of liberty; the Welsh as Congregationalists. Small Welsh churches aided by Home Missionary Society; Pennsylvania churches in coal strike. (e) Pennsylvania as a home missionary field; contrasts; opportunities; churches in centers.

Prayer for churches, pastors and missionaries. Closing words. Hymn, America.

For me, I mean to enjoy the satisfaction of the labor—let who will enter into the harvest.—Henry Barnard.

## WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason taboed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

## HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SONS, Queen Victoria St., London, England. Wholesale of E. Fongers & Co., 20 North William St., N. Y.

These trade-mark crisscross lines on every package.

For **GLUTEN FLOUR** DYSPEPSIA. **SPECIAL DIABETIC FLOUR.** **K. C. WHOLE WHEAT FLOUR.** Unlike all other goods. Ask Grocers. For book or sample, write Farwell & Rhines, Watertown, N. Y., U.S.A.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.


## A LAYMAN

Gave Doctor a Hint about Coffee.

Speaking of coffee a doctor of Decaturville, Ohio, says: "We used to analyze coffee at the Medical college and in spite of our laboratory tests which showed it to contain caffeine, an active poison, I continued to use the drink, and later on found myself affected with serious stomach trouble, indigestion, headaches, etc.

The headaches came on so regularly and oppressed me so that I found it difficult to attend to my regular duties. One day last November I met a friend whom I had known to be similarly afflicted. His marked improvement in appearance caused me to inquire what he had been doing. He announced that he had, some time ago, quit coffee and was using Postum Food Coffee, to this change he attributed the change in his health.

I took the hint, even from a layman, and made the same change myself. The first week I noticed a little difference but not much. The third week the change was almost magical. I have continued with the Postum and now my digestion is perfect, the nervous headaches have entirely disappeared, and I am well. My own analysis of the Postum Food Coffee shows it to be a pure food drink of strong character which is a marked contrast to the old fashioned coffee." Name given by Postum Co., Battle Creek, Mich.



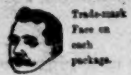
Pure physical delight in the luxury of a gentle, velvety lather without that painful sense of "smarting," makes the tub a pleasure to the child bathed with

### Woodbury's Facial Soap

Mild as dew, yet peculiarly efficient in cleansing; soothes, heals, and preserves the rose leaf texture of the baby skin, keeps it soft, smooth, sweet. Essentially a skin soap, it is preferred by careful mothers for nursery use. 25 cents everywhere.

**Special Offer** Our complete, trial size packages of Soap and Facial Cream sent for 5 cts. to pay postage; or for 10 cts. the same and samples of Woodbury's Facial Powder and Dental Cream. Address Dept. 48.

The Andrew Jergens Co., Sole Agts., Cincinnati, O.



## You Love Your Family

How much do you love them?  
This question can be answered  
by an inspection of the amount  
of your Life Insurance policy.  
The Prudential policy is the  
ideal policy for you.

## The Prudential

Insurance  
Company  
of  
America

John F. Dryden  
President

Home Office  
Newark, N. J.



Write for Information—Dept. 59.

## SUMMER EUROPEAN TOUR

Sailing June 27, by Dominion Line steamer for **Italy, Switzerland, France, England**, with extensions to **Holland, Belgium, and The Rhine**, and to **England and Scotland**.

For over two months we assume all responsibility, bear all the burdens and do all the worrying—while YOU have nothing to do but enjoy yourselves.

If you have no interest in seeing the Ancient Mistress of the World from which the Cæsars ruled their universe—no interest in the most magnificent scenery in the world—no interest in the art, literature and architecture for which Europe is famed, then we fear you would not enjoy this tour.

If, however, the names of Cæsar, Virgil, Dante, Michaelangelo, Raphael and Shakespeare have a charm for you; if the Alps, with their snow-capped heights, delight you—then come with us. To such as you these parts of the world are full of inspiration and beauty.

Our parties are planned and conducted on original lines. They are designed for people of education and culture who wish to travel with every comfort but without undue extravagance.

We also have a **SPRING TOUR**, similar to the above, sailing April 18.

**H. W. DUNNING & CO.**  
106 Congregational House, Boston, Mass.



It's a New Style

# ESTEY

A Catalogue descriptive of organs for the **KINDERGARTEN, SUNDAY SCHOOL, CHAPEL or CHURCH** will be mailed on application

## Estey Organ Company

Manufacturers of Pipe and Reed Church Organs

180 Tremont Street, Boston

FACTORIES - - - - BRATTLEBORO, VT.